THE

BRITISH CRITIC,

For SEPTEMBER, 1803.

Certatim comites rerum bellique miniſtros
Agglomerant ſeſe, atque acres ſociare labores
Expoſcunt, laudumque loco eſt iiſdem eſſe ſub armis.
SIL. ITAL.

One common zeal each patriot boſom warms,
And calls a mighty multitude to arms:
Eager they ruſh the glorious toils to ſhare,
Union in arms their only pride or care.

ART. I. *Natural Theology; or Evidences of the Exiſtence and Attributes of the Deity, collected from the Appearances of Nature. By William Paley, D. D. Archdeacon of Carliſle. Second Edition.* 8vo. 586 pp. 9s. 1802.

WITH reſpect to the preſent work, we have obſerved a conduct nearly the reverſe of what is uſual with us. The moment it appeared, attracted by the well-known and long-reſpected name of Paley, we read it with avidity and with delight; but we have ſuffered many months to paſs, before we preſent our account of it to the world. Had it been the work of an author hitherto unknown, we might perhaps have ſomewhat delayed our examination; but that being paſt, we ſhould have haſtened our report; we ſhould have been eager to point out to the public a new treaſure, and from a ſource probably unexpected. But the name of Paley, we well knew, could make its own way: as it had invited our attention, ſo it would

that of thouſands; and would be of itſelf a ſufficient paſſport for the work, and pledge to the purchaſers. We might ſuffer it therefore to take its own courſe; and attend, in the mean while, to debts of longer ſtanding, in the theological department. As we expected, ſo it has happened; and a ſecond edition, within a very few months of the firſt, proved that the public wants no ſtimulus from Reviews, when the character of an author is eſtabliſhed. But as public events, of unuſual magnitude and anxiety, have lately occupied the minds of men, it will now perhaps be very uſeful to recal them to the evidences of religion drawn from nature.

The work is dedicated to the Biſhop of Durham, at whoſe ſuggeſtion it is ſtated to have been written. Diſabled by infirmity from the public functions of his profeſſion, Dr. Paley could only ſpeak to the public through the preſs.

"Theſe circumſtances," he ſays to the Biſhop, "entitled your Lordſhip to call upon me for the only ſpecies of exertion of which I was capable; and diſpoſed me, without heſitation, to obey the call in the beſt manner I could."

That he performed this duty willingly, may be conceived, both from the congeniality of it, to his own mind, and from the ſentiments he ſo cordially expreſſes for the patron who ſuggeſted it.

"I conſult," ſays he, "the impulſe of my own mind alone, when I declare, that in no reſpect has my intercourſe with your Lordſhip been more gratifying to me, than in the opportunities which it has afforded me of obſerving your earneſt, active, and unwearied ſolicitude for the advancement of ſubſtantial Chriſtianity; a ſolicitude, nevertheleſs, accompanied with that candour of mind, which ſuffers no ſubordinate differences of opinion, where there is a coincidence in the main intention and object, to produce any alienation of eſteem, or diminution of favour. It is fortunate for a country, and honourable to its government, when qualities like theſe are placed in high and influencing ſituations." P. viii.

The preſent diſcuſſion is conſidered by its author as neceſſary to form his works into a ſyſtem, in which it will occupy the firſt place in order, though the laſt in the time of production. They will then ſtand thus: 1. Natural Theology, or Evidences of Religion drawn from Nature. 2. Evidences of Revealed Religion; conſiſting of the work on the Evidences of Chriſtianity, and the Horæ Paulinæ. 3. The duties reſulting from both, compriſed in his Syſtem of Morals. So extenſive is the ſervice rendered by this author to mankind, taking the general view of his works.

If it be aſked how the preſent book could be required, when Ray, Derham, Cheyne, and others among ourſelves, with a long

long liſt of foreign authors, had in a manner exhauſted the ſubject; to this we ſhall reply, in behalf of the author, that a work of cloſe and logical reaſoning, ſuited to the ideas, and ſtrengthened by the diſcoveries, of modern times, was ſtill to be deſired; and that a writer better qualified to ſupply the deficiency than Dr. Paley, could not any where be found. He has, we heſitate not to pronounce, ſupplied it in a manner worthy of him. His preſent work is a connected chain of reaſoning, formed by a ſtrong and enlightened mind. He begins with the general argument from Contrivance; he applies it to the appointed ſucceſſion of plants and animals; to their functions, mechanical and unmechanical; firſt generally, and then in ſpecific inſtances, in man, and in comparative anatomy; to their inſtincts; to the elements; and to aſtronomy; and, on the foundation of theſe remarks, he reaſons finally to the perſonality of the Deity, to his natural attributes, to his unity, and to his goodneſs; concluding with ſome admirable remarks on the mode in which theſe impreſſions ſhould be received and engrafted on our minds.

It will not form any valid objection to a work of this nature, that many of the arguments muſt have been employed before. The arrangement, connection, and regular deduction of the whole, are the merits more particularly obſervable here; and it is on theſe that the claim of a new work, on ſuch a ſubject, to general attention, muſt be founded. Thus the argument with which the book opens, drawn from the contrivance of a watch, was uſed before, by Cheyne, and repeated by Le Clerc*; but it is here much more developed; and oppoſed, not only to the eternity of the world, as by thoſe authors, but to all the leading ſubterfuges of Atheiſm. Thus it is ſhown, that to the argument inferring an intelligent contriver, from the adaptation of the parts to their ſpecific purpoſes, it is no valid anſwer to ſay, that we know not who could contrive or execute ſuch a machine; or that its motions are not always perfect; or that there are parts in it of which we do not diſcern the uſe, or that it is one among the poſſible combinations of material forms; or that it was produced by *a principle of order*; or that it is only a motive to induce our minds to think of contrivance; or that it is the reſult of ſome unknown law of *metallic* (as of

* Bibl. Anc. et Mod. Tom. iii. p. 77. Le Clerc ſtates it thus. "Si l'on faiſoit voir une montre, qui marquât réguliérement les diviſions du tems, à quelqu'un qui n'en auroit jamais vû; il pourroit ſe trouver embarraſſé, ſur la maniere dont elle auroit été faite, nais ſi on lui faiſoit voir que le mouvement de cette montre, vient d'une cauſe étrangére, il ne s'imagineroit jamais, qu'il a été de toute éternité."

vegetable or animal) nature; or that we are altogether ignorant how it originated. All theſe anſwers, which would be ſenſeleſs as to a watch, are equally ſo with reſpect to an animal body, or any particular contrivance in it.

In another paſſage (p. 78) the oppoſition of the author to the atheiſtical objection drawn from our ignorance, elicits from him an obſervation, which we ſhall print in capital letters, and which deſerves to be written in letters of gold. "TRUE FORTITUDE OF UNDERSTANDING CONSISTS IN NOT SUFFERING WHAT WE KNOW, TO BE DISTURBED BY WHAT WE DO NOT KNOW."

Pauſe a moment, reader! and conſider, with admiration, the extenſive uſe and applicatiou of this moſt true and excellent maxim. The ſource of all infidelity is the want of the FORTITUDE OF UNDERSTANDING here recommended. We know enough to guide us rightly in all great points; but, on account of what we know not, we relinquiſh the advantage of our real knowledge. Thus, that the world exiſts, we know; that it is replete with marks of infinite wiſdom and goodneſs, we know, beyond a poſſibility of doubt; but, becauſe they do not know how to ſolve ſome difficulties in its plan and conſtitution, there are found men weak enough to call their poſitive knowledge into doubt, and to dream of a world made without an intelligent author, or even of an ideal world without a real exiſtence. That Chriſt lived at a certain period, we know; that his actions and his words proclaimed him a ſuperior being, we alſo know. Why, then, does the Infidel doubt? Becauſe he knows not why the appearance of ſuch a Being, ſhould be neceſſary to the ſalvation or inſtruction of man. That the ſcriptures are authentic, we know, as far as any point depending upon teſtimony can be known. That, being ſo, they muſt be worthy of all belief, is equally certain; but there are doctrines in them which ſurpaſs the underſtanding of man: here, then, the weakneſs of the underſtanding begins to waver; and, for the ſake of theſe points which it knows not, doubts or relinquiſhes thoſe which it has aſcertained. Is not this as if a man, knowing the operations of geometry to be perfectly correct, and its propoſitions aſſerted by credible perſons, ſhould reject the whole ſcience becauſe he found himſelf unable to demonſtrate or comprehend the theorems of its higher branches? Were the preſent work, in other reſpects, of leſs value than it is, the promulgation of a maxim ſo important and ſo excellent as this, would entitle it to a permanent regard and veneration. Be it remembered, then, on the authority of one of our acuteſt reaſoners, that "true fortitude of underſtanding conſiſts in not ſuffering what we know, to be diſturbed by what we do

not know:" and may this ſpecies of fortitude be cultivated in future, by all thoſe who are ambitious of being diſtinguiſhed for ſagacity or wiſdom!

It is evident, that whoever undertakes to prove the exiſtence of an intelligent creator, from the works of the creation, embarks in a ſubject almoſt infinite; from which, if he would not fatigue himſelf and perplex his reader, he muſt rather ſelect ſuch parts as ſeem moſt convincing, than labour to accumulate inſtances. Dr. Paley, to uſe his own expreſſion, "takes his ſtand in human anatomy;" and a very large part of this volume is employed in producing proofs of undeniable wiſdom and contrivance from the ſtructure of the human body. In performing this taſk, he ſhows himſelf a ready and enlightened anatomiſt. When he treats of the uſes of particular parts, as he does principally in the firſt ten chapters, he certainly goes over ground that has often been trodden by others; but there is a cloſeneſs and a cogency in his reaſoning that are peculiarly his own, and give an air of novelty to the whole. At the ſame time, his knowledge ſupplies him with inſtances very ſeldom cited, and with comments and explanations not within the reach of many writers. There is ſomething particularly novel in his remarks on the animal ſtructure conſidered as a maſs, and eſpecially in the following paſſage reſpecting what he calls the *package** of the whole; that is, its union and combination into one frame.

"Another perfection of the animal maſs is the *package*. I know nothing that is ſo ſurpriſing. Examine the contents of the trunk of any large animal. Take notice how ſoft, how tender, how intricate they are; how conſtantly in action, how neceſſary to life. Reflect upon the danger of any injury to their ſubſtance, any derangement of their poſition, any obſtruction to their office. Obſerve the heart, pumping at the centre, at the rate of 80 ſtrokes in a minute: one ſet of pipes carrying the ſtream away from it; another ſet bringing, in its courſe, the fluid back to it again: the lungs performing their elaborate office, viz. diſtending and contracting their many thouſand veſicles, by a reciprocation which cannot ceaſe for a minute: the ſtomach exerciſing its powerful chymiſtry: the bowels ſilently propelling the changed aliment; collecting from it as it proceeds, and tranſmitting to the blood an inceſſant ſupply of prepared and aſſimilated nouriſhment: that blood purſuing its courſe: the liver, the kidneys, the pancreas, the parotid, with many other known and diſtinguiſhable glands, drawing off from it, all the while, their proper ſecretions. Theſe ſeveral operations, together with others more ſubtile, but leſs capable of being inveſtigated, are going on within us, at one and the ſame time. Think of this; and then obſerve how the body itſelf, the caſe which holds

* Ray alſo talks of the *packing* of the contents of the body together, but with leſs force. 8th ed. p. 291,

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the machinery, is rolled, and jolted, and toſſed about, the mechaniſm remaining unhurt, and with very little moleſtation even of its niceſt motions. Obſerve a rope-dancer, a tumbler, or a monkey; the ſudden inverſions and contortions which the internal parts ſuſtain, by the poſtures into which their bodies are thrown; or rather obſerve the ſhocks which theſe parts, even in ordinary ſubjects, ſometimes receive from falls and bruiſes, and by abrupt jerks and twiſts, without ſenſible, or with ſoon recovered damage. Obſerve this, and then reflect how firmly every part muſt be ſecured, how carefully ſurrounded, how well tied down and packed together." P. 205.

Dr. P. then proceeds to point out anatomically, how the moſt important of the inteſtines are tied, balanced, and ſupported, to prevent them from being diſplaced, or from incommoding one another. He obſerves alſo on the beauty of the whole, the ſkin, or general covering, the power of ſtanding, and other particulars reſpecting the general maſs, of which the views here given are no leſs original than important. This forms the eleventh chapter. The chapter on Comparative Anatomy, which is the twelfth, obſerves, as may be ſuppoſed, the variations from the general plan, calculated to adapt it to particular changes of circumſtances; and the inſtances here produced are well ſelected and very happily explained. Of the chapters that immediately follow, the titles do not ſo readily imply their contents: they are theſe. XIII. Peculiar Organizations. XIV. Proſpective Contrivances. XV. Relations. XVI. Compenſation, &c. *Peculiar Organizations* are parts given to ſome creatures to which there is nothing directly analogous in others; they are therefore ſeparated from comparative anatomy, there being nothing in general to compare with them. *Proſpective Contrivances* are proviſions made beforehand for future wants; as the milk prepared for the fœtus, the eye prepared for viſion, in a ſtate where it cannot be uſed.

"The eye," ſays this author, "is of no uſe at the time when it is formed. It is an optical inſtrument made in a dungeon, conſtructed for the refraction of light to a focus, and perfect for its purpoſe, before a ray of light has had acceſs to it; geometrically adapted to the properties and action of an element, with which it has no communication. It is about, indeed, to enter into that communication; and this is preciſely the thing which evidences intention. It is *providing* for the *future* in the cloſeſt ſenſe which can be given to theſe terms; for it is providing for a future change, not for the then ſubſiſting condition of the animal; not for any gradual progreſs or advance in that ſame condition; but for a new ſtate, the conſequence of a great and ſudden alteration which the animal is to undergo at its birth." P. 277.

This reaſoning, we may obſerve, might be extended to inſtances innumerable; and the ſame may be ſaid of what Dr. Paley calls *Relations*, which are the relative adaptation of

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parts to each other. *Compenſations* are caſes where the want or defect of one part is made up by the conformation of another; and theſe are likewiſe very numerous. Another branch of the ſubject of *Relations* is that of animated bodies to the inanimate with which they are ſurrounded; and the *Inſtincts* of animals are conſidered as bearing relation to their particular organization. As the view given of inſtincts, and the reaſonings upon them, are particularly maſterly, we ſhall ſelect a paſſage from this part. The definition given is this: "an inſtinct is a propenſity prior to experience, and independent of inſtruction:" and the firſt inſtance given is in the natural inſtincts of birds.

"I entertain no doubt, but that a couple of ſparrows, hatched in an oven, and kept ſeparate from the reſt of their ſpecies, would proceed as other ſparrows do, in every office which related to the production and preſervation of their brood. Aſſuming this fact, the thing is inexplicable upon any other hypotheſis than that of an inſtinct, impreſſed upon the conſtitution of the animal. For firſt, what ſhould induce the female bird to prepare a neſt before ſhe lays her eggs? It is in vain to ſuppoſe her to be poſſeſſed of the faculty of reaſoning, for no reaſoning will reach the caſe. The fulneſs or diſtenſion which ſhe might feel in a particular part of her body, from the growth and ſolidity of the egg within her, could not poſſibly inform her, that ſhe was about to produce ſomething which, when produced, was to be preſerved and taken care of. Prior to experience, there was nothing to lead to this inference, or to this ſuſpicion. The analogy was *all* againſt it; for, in every other inſtance, what iſſued from the body was caſt out and rejected.

"But, ſecondly, let us ſuppoſe the egg produced into day: how ſhould birds know that their eggs contain their young: there is nothing, either in the aſpect or the internal compoſition of an egg, which could lead the moſt daring imagination to a conjecture, that it was hereafter to turn out, from under its ſhell, a living perfect bird. The form of the egg bears not the rudiments of a reſemblance to that of the bird. Inſpecting its contents, we find ſtill leſs reaſon, if poſſible, to look for the reſult which actually takes place. If we ſhould go ſo far as, from the appearance of order and diſtinction in the diſpoſition of the liquid ſubſtances which we noticed in the egg, to gueſs that it might be deſigned for the abode and nutriment of an animal (which would be a very bold hypotheſis) we ſhould expect a tadpole dabbling in the ſlime, much rather than a dry, winged, feathered creature; a compound of parts and properties impoſſible to be uſed in the ſtate of confinement in the egg, and bearing no conceivable relation, either in quality or material, to any thing obſerved in it. From the white of an egg, would any one look for the feather of a goldfinch? or expect, from a ſimple uniform mucilage, the moſt complicated of all machines, the moſt diverſified of all collections of ſubſtances? Nor would the proceſs of incubation, for ſome time at leaſt, lead us to ſuſpect the event. Who that ſaw red ſtreaks, ſhooting

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in the fine membrane that divides the white from the yolk, would ſuppoſe that theſe were about to become bones and limbs? Who that eſpied two diſcoloured points firſt making their appearance in the cicatrix, would have had the courage to predict, that theſe points were to grow into the heart and head of a bird? It is difficult to ſtrip the mind of its experience. It is difficult to reſuſcitate ſurpriſe, when familiarity has once laid the ſentiment aſleep. But could we forget all that we know, and which *our* ſparrows never knew, about oviparous generation; could we diveſt ourſelves of every information, but what we derived from reaſoning upon the appearances or quality diſcovered in the objects preſented to us, I am convinced, that Harlequin coming out of an egg on the ſtage is not more aſtoniſhing to a child, than the hatching of a chicken would be, and ought to be, to a philoſopher.

"But admit the ſparrow, by ſome means, to know, that within that egg was concealed the principle of a future bird; from what chymiſt was ſhe to learn, that *warmth* was neceſſary to bring it to maturity; or that the degree of warmth, imparted by the temperature of her own body, was the degree required?

"To ſuppoſe, therefore, that the female bird acts in this proceſs from a ſagacity and reaſon of her own, is to ſuppoſe her to arrive at concluſions, which there are no premiſes to juſtify. If our ſparrow, ſitting upon her eggs, expects young ſparrows to come out of them, ſhe forms, I will venture to ſay, a wild and extravagant expectation, in oppoſition to preſent appearances, and to probability. She muſt have penetrated into the order of nature further than any faculties of ours will carry us; and it hath been well obſerved, that this deep ſagacity, if it be ſagacity, ſubſiſts in conjunction with great ſtupidity, even in relation to the ſame ſubject. "A chymical operation," ſays Addiſon, "could not be followed with greater art or diligence than is ſeen in hatching a chicken; yet is the proceſs carried on without the leaſt glimmering of thought or common ſenſe. The hen will miſtake a piece of chalk for an egg, is inſenſible of the increaſe or diminution of their numbers, does not diſtinguiſh between her own and thoſe of another ſpecies, and is frightened when her ſuppoſititious breed of ducklings take the water." P. 325.

The author does not omit to anſwer thoſe theories which pretend to account for inſtincts from ſenſation, and other principles. He afterwards touches on the Contrivances particularly obſervable in the natural hiſtory of inſtincts, of plants, of the elements, and of aſtronomy; in which laſt, he acknowledges ſome obligations to the Rev. J. Brinkley, a Profeſſor of Aſtronomy, at Dublin. The concluding chapters of this work, in which the author deduces the principal attributes of the Deity from the teſtimony of nature, are unavoidably more abſtruſe than the reſt; and more eſpecially when he finds himſelf called upon to handle the very difficult ſubjects of the deſtructive powers and mutual deſtruction of animals, the origin of evil, and the prevalence of obſcure and indeterminate cauſes, or the appearance of chance; yet, on theſe topics, it will be

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difficult to find any other author who has written with equal clearneſs, or with efforts ſo well directed towards elucidation. Of this aſſertion, we ſhall give an undeniable proof, by producing the following paſſage, on the caſe of animals devouring one another.

"To judge whether, as a general proviſion, this can be deemed an *evil*, even ſo far as we underſtand its conſequences, which, probably, is a partial underſtanding, the following reflections are fit to be attended to.

"1. Immortality upon this earth is out of the queſtion. Without death there could be no generation, no ſexes, no parental relation, i. e. as things are conſtituted, no animal happineſs. The particular duration of life aſſigned to different animals, can form no part of the objection; becauſe, whatever that duration was, while it remained finite and limited, it might always be aſked, why it was no longer. The natural age of different animals differs from a ſingle day to a century of years. No account can be given of this; nor could any be given, whatever other proportions life had obtained amongſt them.

"The term then of life, in different animals being the ſame as it is, the queſtion is, what mode of taking it away is the beſt, even for the animal itſelf? Now according to the eſtabliſhed order of nature (which we muſt ſuppoſe to prevail, or we cannot reaſon at all upon the ſubject) the three methods by which life is uſually put an end to, are acute diſeaſes, decay, and violence. The ſimple, natural life of *brutes* is not often viſited by acute diſtempers, nor could it be deemed an improvement of their lot if they (it) were. Let it be conſidered therefore, in what a condition of ſuffering a brute animal is placed, which is left to periſh by *decay*. In human ſickneſs or infirmity, there is the aſſiſtance of man's rational fellow creatures, if not to alleviate his pains, at leaſt to miniſter to his neceſſities, and to ſupply the place of his own activity. A brute in his wild and natural ſtate does every thing for himſelf. When his ſtrength, therefore, or his ſpeed, or his limbs, or his ſenſes fail him, he is delivered over either to abſolute famine, or to the protracted wretchedneſs of a life ſlowly waſted by ſcarcity of food. Is it then to ſee the world filled with drooping, ſuperannuated, half-ſtarved, helpleſs, and unhelped animals, that you would alter the preſent ſyſtem of purſuit and prey?

"2. Which ſyſtem is alſo to them the ſpring of motion and activity on both ſides. The purſuit of its prey, forms the employment, and appears to conſtitute the pleaſure of a conſiderable part of the animal creation. The uſing of the means of defence, or flight, or precaution, forms alſo the buſineſs of another part. And even of this latter tribe, we have no reaſon to ſuppoſe that their happineſs is much moleſted by their fears. Their danger exiſts continually; and in ſome caſes they ſeem ſo far ſenſible of it, as to provide, in ſome manner, againſt it; but it is only when the attack is actually made upon them, that they appear to ſuffer from it. To contemplate the inſecurity of their condition with anxiety and dread, requires a degree of reflection, which (happily for themſelves) they do not poſſeſs. A

hare,

hare, notwithſtanding the number of its dangers, and its enemies, is as playful an animal as any other." P. 507.

In the concluſion of this valuable work, the author does not omit to point out its particular utility, even to thoſe who might already be convinced of the general truths of religion. He firſt ſtates the probable objection, and then ſubjoins his anſwers to it.

"But of the greateſt part of thoſe, who, either in this book or any other, read arguments to prove the exiſtence of a God, it will be ſaid, that they leave off where they began; that they were never ignorant of this great truth, never doubted it; that it does not therefore appear what is gained by reſearches from which no new opinion is learnt, and upon the ſubject of which no proofs were wanting. Now I anſwer, that, by inveſtigation, the following points are always gained, in favour of doctrines even the moſt generally acknowledged (ſuppoſing them to be true) viz. *ſtability* and *impreſſion*. Occaſions will ariſe to try the firmneſs of our moſt habitual opinions: and upon theſe occaſions it is a matter of incalculable uſe to feel our foundation; to find a ſupport in argument, for what we had taken up on authority.—— But ſecondly, what is gained by reſearch in the ſtability of our concluſion, is gained alſo from it in *impreſſion*. Phyſicians tell us, that there is a great deal of difference between taking a medicine, and the medicine getting into the conſtitution. A difference not unlike which, obtains with reſpect to thoſe great moral propoſitions, which ought to form the directing principles of human conduct. It is one thing to aſſent to a propoſition of this ſort; another, and a very different thing, to have properly imbibed its influence." P. 573.

We ſhall here conclude our view of a work, which cannot fail to add to the well-earned reputation of the author. Though the topics are frequently old, the mode of handling them is generally new; and the cloſeneſs of the reaſoning, added to the originality of the writer's views, muſt make it intereſting to all who are capable of reaſoning, and habituated to thought. That it compriſes too much of ſcience to be acceptable to the mere indolent and ſuperficial reader, cannot be alledged againſt it as a fault. They who will not think, cannot be the objects of any work of reaſon; and if the author argues ſucceſsfully with thoſe whoſe errors ariſe chiefly from a miſapplication of reaſon, he performs a taſk which the ſtate of modern Philoſophy has rendered more than ever neceſſary. On an extended knowledge of nature, Atheiſm has abſurdly attempted to take its ſtand; if it be driven from that hold, it muſt be with ſuch arms as Dr. Paley's Natural Theology will abundantly ſupply.

ART.

ART. II. *A Series of popular Chymical Eſſays: containing a variety of Inſtances of the Application of Chymiſtry to the Arts and Manufactures; to the Explanation of natural Phænomena; and other uſeful Purpoſes. By Fenwick Skrimſhire, M. D. &c. In Two Volumes.* 12mo. 9s. White. 1802.

THE Preface to this work informs the reader, that the ſubſtance of theſe Eſſays is a part of the materials collected by the author with a view of delivering an experimental courſe of popular lectures on chemiſtry and natural hiſtory. It is alſo acknowledged, that the preſent muſt not be conſidered as a ſtrictly ſcientific work;

"but rather as one adapted to convey uſeful information to the claſs called *general readers*, by which is meant, thoſe who are deſirous of an acquaintance with various literary and ſcientific ſubjects, without entering into the minutiæ of any ſcience.

"The ſubjects, here treated of, being elucidated and explained upon their true principles, and the work calculated to remove many erroneous conceptions concerning common occurrences.

"By pointing out very frequent applications of chymical knowledge to uſeful purpoſes, the reader will be led to form a notion of the extenſive utility of the ſcience; and by preſerving a connection between the ſubjects of the different eſſays, it is preſumed that he will have formed a general idea of the whole ſyſtem of Chymiſtry." P. vi.

The titles of the Eſſays in the firſt volume, are, I. Object and Utility of Chymiſtry. II. Chymical Elements. III. Connexion between Heat and Light. IV. V. VI. VII. Heat in particular. VIII. Light in particular. IX. The Gaſſes. X. Azotic Gas. XI. Hydrogen Gas. XII. Carbon, or Charcoal, Carbonic Acid Gas, or fixed Air. XIII. Carbon, Coals, and Oils. XIV. Phoſphorus. XV. Sulphur or Brimſtone. Thoſe of the ſecond volume are, XVI. The Alkalies. XVII. The Earths. XVIII. Earths, Soils, and Manures. XIX. The Metals. XX. Mineral Waters. XXI. Artificial Mineral Waters. XXII. On the Red Well at Wellingborough. XXIII. On Dyeing. XXIV. Of Tanning. XXV. Of Currying.

After a careful peruſal of all the above-mentioned Eſſays, we readily acknowledge, that the work does, by no means, fall ſhort of the expectations which the reader may be induced to form from the title-page and the Preface. The Eſſays are compendiouſly and intelligibly written, according

to

to the modern generally received theory of chemiſtry, as alſo of the other branches of natural philoſophy. This author's primary object ſeems to have been the elucidation of the principles of thoſe arts, manufactures, &c. which are more immediately dependent on chemiſtry, ſo far as at leaſt to ſatisfy the curioſity of general readers, who do not mean to be fully and as it were profeſſionally inſtructed: and in this he has certainly ſucceeded, even in a degree ſuperior to that which might be reaſonably expected from the ſize of the book. Among others, the proceſs of pottery, the art of making wines, of brewing, of tanning, dyeing, glaſs making, &c. are agreeably deſcribed. Not only their principles, but various of the neceſſary proceſſes, are clearly ſtated; and the accounts are generally adapted to explain, or to ſupply the more common occurrences of civil œconomy or of common life.

A few inaccuracies of ſtatement, and the adoption of certain opinions not generally received, need not be noticed in a work, which is not intended to dive deep into the ſubject.

After the above ſtated idea of the book in general, the only thing that remains for us to add, is a few ſpecimens of this author's ſtyle, which we ſhall accordingly ſelect, and tranſcribe from various parts of the work.

In the firſt Eſſay, where he explains the principles of chemical analyſis and chemical ſyntheſis, he illuſtrates the nature of thoſe operations by the following familiar example.

"Of what I have here ſaid I ſhall now give an example in the decompoſition and recompoſition of Epſom ſalt. By diſſolving it in water, and then adding alkali, the foſſil alkali, called ſoda, for example, an earthy powder is precipitated, which, when collected by filtering the liquor through paper, is found by particular chymical teſts to be magneſia. The filtered liquor by further teſts is diſcovered to be nothing but Glauber's ſalt diſſolved in water. Now Glauber's ſalt is known to be ſoda combined with ſulphuric acid, or oil of vitriol, the former of which was added in the experiment. We have here *analyſed* Epſom ſalt, and found its conſtituent parts to be magneſia and ſulphuric acid.

"If magneſia be diſſolved in ſulphuric acid, diluted with water, and the liquor evaporated, a ſalt is cryſtalliſed, that is found to be Epſom ſalt; ſo that we have here the *ſynthetical* proof, that Epſom ſalt is a combination of magneſia and ſulphuric acid." P. 7.

The manufacturing of green vitriol, or ſulphurated iron, is deſcribed thus:

"The pyrites contain both iron and ſulphur; green vitriol is a combination of iron and ſulphuric acid; what is to be effected therefore is, to convert the ſulphur into ſulphuric acid, and diſpoſe it to unite with the iron. This converſion only requires, that the ſulphur ſhould be made to combine with oxygen, or the pure part of the air, for

for ſulphuric acid is ſulphur acidified by oxygen, and the mode adopted in the preſent inſtance is as follows.

" A large area of ground is incloſed, that has a gentle declivity; the ſurface is made even, and is covered with a fat clay, and a furrow is formed in the midſt of it, to collect and convey the water to proper reſervoirs. The pyrites are ſpread out in layers on this area to the height of ſome feet, and by expoſure to the air, rains, and other viciſſitudes of the weather, they ſoon heat, ſwell, and fall into powder. This operation is aſſiſted by turning the pyrites with rakes, that have iron teeth, and by occaſionally ſprinkling them with water, when the ſeaſon is dry. The ſulphur by this proceſs abſorbs the oxygen or pure part of the air, which converts it into ſulphuric acid. This acid ſeizes the iron, and forms green vitriol, which, diſſolved in the water, is conveyed into the reſervoirs. From theſe reſervoirs it is carried to coppers, where it is boiled, and evaporated to a ſufficient ſtrength. It is then cryſtalliſed by cooling in wooden troughs. This green vitriol, martial vitriol, or copperas, as it is often called, forms an article of traffic, and is uſed by dyers, and frequently by curriers, as alſo in many other of the arts; and it is a principal ingredient in the making of ink. It is likewiſe a very ſerviceable medicine in a variety of complaints." P. 14.

The following familiar experiment is given in p. 50, to illuſtrate the effect of preſſure on boiling fluids.

" An amuſing experiment," this author ſays, " eaſy to be performed, which I ſhall now deſcribe, ſhews this effect of preſſure on the boiling of water, as well as any experiments that can be performed with the air-pump. Half fill a Florence flaſk, or other glaſs veſſel, with boiling water, and cork it tightly. The water is now at reſt; but pour a little cold water on the upper part of the flaſk, and it will begin to boil; then pour hot water upon it, and it will ceaſe; pour the cold water again, and it will boil; and ſo on, for a conſiderable time.

" The explanation of the experiment is this. When you cork the flaſk, the upper part of it is filled with vapour from the boiling water, and the cold water poured upon this part condenſes the vapour. Now as the air cannot get in, there is a partial vacuum; that is, the preſſure of air on the ſurface of the water is conſiderably diminiſhed. This being the caſe, the water will boil at a lower temperature; and the heat, which it retains, is ſufficient for the purpoſe. In the next place, by pouring hot water upon it, that within is partly converted into vapour, which affords the ſame preſſure as the air would do; the water therefore ceaſes to boil, becauſe its heat is inſufficient under that preſſure to make it boil."

The nature and the effects of nitrous oxyd are briefly deſcribed at the end of the tenth Eſſay. The following paragraphs of the Eſſay on Metals, ſhow ſome inſtances of the application of chemiſtry to the common occurrences of life.

" When ink-ſpots have remained long, they become iron-moulds, and are then taken out with more difficulty; and the more ſo, the longer

longer they ſtand, in conſequence of the iron, by repeated moiſtening and expoſure to the air, having acquired ſuch an addition of oxygen, as to make it inſoluble in acids. To diſcharge theſe old ſtains, an alkaline ſulphuret, or liver of ſulphur, ſhould be firſt applied in ſolution, and after this is well waſhed off, the lemon juice or other acid ſhould be applied.

"As connected with this, I ſhall here mention the beſt mode of taking out fruit or wine ſtains, and ſpots of greaſe or of wax. For the firſt, put about a table ſpoonful of marine acid (ſpirit of ſalt) into a teacup, and add to it a tea ſpoonful of powdered manganeſe. Then ſet this cup in a larger one filled with hot water. Moiſten the ſtained ſpot with water, and expoſe it to the fumes, that ariſe from the teacup, till the ſtain diſappears.

"The fumes are thoſe of the oxygenated muriatic acid; but as they diſcharge all printed and dyed colours, this mode is only applicable to white articles.

"Greaſe-ſpots are moſt effectually removed by a diluted ſolution of pure potaſh, or cauſtic lie. Stains of white wax are taken out by ſpirit of turpentine, or ſulphuric ether; and the marks of white paint may likewiſe be removed by the laſt mentioned ſubſtance." Vol. ii. P. 54.

Speaking of arſenic, this author ſays,

"Mucilaginous drinks, milk, oils, and butter, have been the uſual remedies recommended in caſes, where this poiſon has been taken; but what is much better than either of theſe is, a drachm of ſulphure of potaſh (liver of ſulphur), diſſolved in a pint of water, to be taken at ſeveral draughts. Whilſt this is preparing let the patient take plentifully of vinegar; and if the ſulphure cannot be procured, let an emetic be given after the vinegar; but not at all if the ſulphure can be ſpeedily adminiſtered." P. 66.

In the 20th and the two following Eſſays, the mineral waters are deſcribed, each in particular, or in a ſeparate manner; after which, a uſeful table of the mineral waters of Great Britain, together with a few of thoſe on the continent is added, wherein the mineral waters are ſyſtematically arranged in claſſes and diviſions, under the titles of ſimple waters, chalybeate waters, hot carbonated ſimple, cold ſaline carbonated, &c.

ART. III. *The Defence of Order, a Poem. By Joſiah Walker, A. M. Second Edition.* Crown 8vo. 176 pp. 6s. 6d. Manners and Miller, Edinburgh; Longman, and Cadell, London. 1803.

COULD we adequately expreſs the delight we feel, when we can aſſiſt the efforts of merit ſtruggling into light, and give celebrity to works that have deſerved, but have not

yet obtained it, the moſt diſappointed author would not again ſuſpect us of ſeeking to paſs harſh judgments, or triumphing in the diſcovery of faults. None but diſappointed authors will, in fact, make this accuſation: for, by a greater number of readers, we know that we have been uſually thought too lenient; readers, who have formed their expectations from a frequent perverſion of criticiſm, and who can find amuſement in ſeverity, whenever it is not directed againſt themſelves. There is, however, a moral, or a ſtill higher law of criticiſm, as of other human exertions; and by that we have uniformly determined to proceed, "let weal or woe betide." It would be mere cant to ſay that we always condemn with reluctance; for there are works, in cenſuring which, we fight for all that is valuable in principle, or ſound in taſte; and conſequently feel the energy of ſuch a conteſt, and the pleaſure of ſucceſs; but the commendation of what is good and able *is* a triumph without a ſtruggle; a peaceful celebration, where all is joy and harmony, and honeſt, not inſidious, fraternity.

Such are the feelings with which we ſhall pen our preſent account of the Love of Order; a compoſition, in which the ſpirit of true patriotiſm is nobly blended with the glow of good poetry; and the concluſions of wiſe reflection are decorated by the ſplendors of a chaſte but active imagination. It is ſaid to be the ſecond edition; but its topics prove it to be of very recent production. It ſpeaks of peace as ſtill ſubſiſting, yet doubtful, and perhaps inſidious. Alluſion is made alſo to ſome poem of the ſame author, written during the war: the Muſe is called to

— "ſtrike anew the key ſhe ſtruck before,
When Europe echoed to the battle's roar;"

but that poem, we believe, never reached our eye. The opening of the preſent, deſcribing the faithleſs interval which divided the two wars, is well worthy to be inſerted here.

"The ſtorm is laid—yet ſwelling as before,
Still ſhall the waves, with ſullen tumult roar?
Though from the mountain flames no more be thrown,
Still ſhall its quaking ſide beneath us groan?
When hymns of peace contending nations ſing,
Still ſhall the armourer's glowing anvil ring;
Still roll round Gallia's ſhore the pitchy ſmoke,
And naval mallets ply the nightly ſtroke?
Hark! from the forge a Cyclops' voice reſound;
"Britons, beware!—ye tread on hollow ground.
Though peace awhile her empty mantle lends,
Not yet her ſpirit on the earth deſcends.
The foe withdrawn, in Grecian ambuſh waits;
His pregnant monſter lodg'd within your gates;

Pregnant

Pregnant with traitors, eager to unbar
Your midnight portals to returning war.
Arm'd and alert, your watchful ſtations keep,
Nor crown the bowl, nor court deſtructive ſleep."

Such was the warning, both wiſely and ably given, before the exploding of thoſe mines which enveloped us again in war. After this animated introduction, the author proceeds to contraſt the ſtate of Europe, and particularly of Britain, before the French Revolution, and ſince that dreadful convulſion. The ſecurity which a dying parent felt for his offſpring, in this well-ordered country, before theſe general attacks upon ſociety, is touched with the trueſt feeling of nature.

" The parent, then, in life's unruffled end,
Could, with his bleſſing, ſee his wealth deſcend;
Nor for his offſpring harſher days preſage,
A gloomier fortune, or a guiltier age;
Laws leſs protective, manners leſs ſerene,
Or men leſs human than himſelf had ſeen.

* * * * *

But now, how chang'd the ſcene! from chaos hurl'd,
Dæmons of anarchy convulſe the world.
The earth is *ſhook;* the knell of nations rung;
And, in dread poiſe, the doom of Britain hung."

Afterwards, with ſtill more force and more poetry, the author paints the gloomy preſages of thoſe days of conteſt.

" Without, within, while dangers thus remain,
The fogs of drear ſuſpenſe around us reign:
Though hope, at times, may cheer the brighten'd eye,
With diſtant flaſhes of a fairer ſky;
Yet there forbid, with ſteady gaze to reſt,
Returning ſhades each azure rift inveſt.
Like reddening hues, that fluſh the polar night,
Swift ſhoots away the trembling rule of light;
And down Futurity's Cimmerian tide,
Seen through the low-hung volum'd miſts to glide,
Dim float terrific ſhapes:—the bloody bier—
The glancing axe—the headleſs trunk—appear.
The field of fight with corſes darkly ſtrew'd,
Urged through long years the fierce fraternal feud;
Our helpleſs offſpring, whirl'd in cradling ſkiffs,
Sunk in the ſurge, or daſh'd on ſhadowy cliffs;
Or naked outcaſts on ſome iſlet's ſhore,
Faint, through divining gloom, our eyes explore;
While, far withdrawn, beneath a victor's graſp,
The Britiſh lion ſeems in death to gaſp." P. 15.

This Poem is divided into three Books; the firſt of which, after the introductory parts from which we have now quoted, is chiefly

chiefly occupied by a view of the errors and crimes of France in her Revolution: the ſecond traces at large the effects of that event on the ſtate of ſociety in Britain; the efforts of her true patriots, particularly Burke and Pitt; and the dangerous errors into which many were ſeduced. The third Book is occupied in painting the naval and military triumphs of Britain, in the ſtruggle of her wiſe and benevolent principles, againſt the diſorganizing doctrines of the revolutioniſts. In theſe diviſions of the poem, though there are parts, particularly in the two former, in which political reaſoning, though of the ſoundeſt kind, entrenches perhaps rather too far on the province of the Muſes; yet the animation of poetry is never extinguiſhed, and at times breaks forth with very vivid light. The firſt Book cloſes with a ſpeech of the tutelary angel of France, in which ſhe thus deſcribes the fatal end of all that country's dreadful ſtruggles.

" And who is He, whom ſlaughter foully ſmears,
That on your throne his alien viſage rears;
And bears the kingly circle of command,
Not on his brow, but in his bloody hand?
Reward ye thus the dark Italian's craft,
Who for your champions brew'd the venom'd draught;
With butcher'd captives, heap'd on Jaffa's plain,
Stamp'd on your front the firſt aſſaſſin's ſtain;
Mark'd you, that men your outlaw'd touch may ſhun,
And loudly told, who truſts you is undone?
As Afric's ſavage, from his nauſeous den,
Wooed to the comforts and the garb of men,
Rejecting both, flew back with greedy ſtealth,
To wallow bleſt in nakedneſs and filth;
For thraldom faſhion'd, freedom you diſdain,
Sue to be ſlaves, and hug a heavier chain.
Self ruin'd wretches! and are theſe your gains,
For all your perfidy,—for all your pains:
A camp for country; for a ſceptre, ſwords;
Grim blood-ſtain'd Satraps, for your gentle Lords;
A ſcorpion ſcourge, for a parental rod;
Inſtinct for reaſon; dæmons for a God.
All is diſtraction, doubt, diſtruſt, and fear:
All, all forbids an Angel's viſit here." P. 43.

In the ſecond Book, where the author returns to England, he begins with the celebration of the Centenary of our happy Revolution, followed almoſt immediately by the news of the emancipation of France: he paints the general joy of Engliſhmen, the extravagant exultation of a few, and the ſuperior ſagacity and patriotic firmneſs of Burke. Theſe topics, difficult to handle in poetry, are treated with much ſucceſs. In his remonſtrance

monſtrance to the ſelf-named Friends of the People, the animation of the poet riſes ſtill higher.

" Mean too, as raſh, your fetter'd, fawning views,
That ſcheme nor reaſons for yourſelves could chuſe,
But ſought to brand, by imitated ſhame,
The brow of Britain with a mimic's name;
The Queen of Freedom and of Senſe to ſhow
A paltry copyiſt, ſtealing from her foe.
Long had we yielded to the Gallic ſchool,
Supreme in trinkets and in toys to rule,
Promote a patch, or chain a vagrant treſs,
Anointed deſpot—o'er the laws of dreſs;
But force of judgment, fancy uncontrouled,
Invention deep, original, and bold;
Freedom's firm purpoſe, glowing ſtill the ſame,
—No ſparkling meteor, but a ſteady flame;
Experience ſage, that knew full-well untold,
What rights to vindicate, and where to hold*;
Exalted claims with ſober ſenſe to join
—Theſe god-like gifts, oh Albion! ſtill were thine.
Yes they were her's, degenerate men, till you
To France (oh ſpare the tale) for freedom flew;
At her new fount fermented draughts to ſip
And preſs the frothy cup to Britain's lip.
Heavens! muſt we now our father's deeds diſclaim,
And ſwear they knew of freedom but the name?
Muſt all that Locke, and all that Sidney wrote,
A Fletcher's force, a Milton's fire of thought,
Yield to the tuneful ravings of Rouſſeau,
A peeviſh epigram, or pert *bon mot?*
Heavens! muſt we now our native ſenſe diſtruſt,
Regard the toil of ages with diſguſt,
To giddy Frenchmen bow, with ſupple knee,
And bid them teach a Briton to be free?" P. 66.

The following lines alſo, on the ſame ſubject, muſt not be paſſed by: they are addreſſed to the ſame perſons.

" Your time, your language, your complaints the ſame,
Ye dare not for yourſelves invent a name:
But now *Conventions*, now *Directors* ape,
A ſhadow following France through every ſhape.
Shame, ſhame to Britons!—cloſe th' inglorious ſtrain,
With thanks to Fate that your attempt was vain." P. 68.

Shame indeed!—never was any thing more ſhameful or more diſgraceful, than the conduct of thoſe baſe and degenerate Britons.

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* This rhyme recurs too ſoon. *Rev.*

Much,

Much as we venerate the name of Milton, on other points, we ſhould not, indeed, have quoted *him* as a writer on government: but the poet was here a little ſeduced by names. His ſound attachment to monarchical againſt republican principles, is conſpicuous in every part of his Poem. Proceeding in his ſubject, he celebrates thoſe who ſucceſsfully reſiſted the ſtruggles of anarchy, Pitt, Dundas, and their phalanx, not omitting the excellent Monarch at their head (p. 76) as the real *Friends of the People*. Contraſting our ſtate with what would have happened, had the oppoſite party ſucceeded, he points to the example of Holland and Switzerland.

" Enſnared, enſlav'd, behold the heartleſs ſwains
Who droop on Belgic, or Helvetian plains!
The plains that once their yellow harveſts bore,
Red with a parent's or a brother's gore;
Arts, commerce, induſtry, with order fled,
Through every hamlet Gallic prowlers ſpread;
Brigaded thieves, incendiaries, and ſpies,
With matchleſs impudence ſelf-named allies." P. 85.

Throughout this ſecond Book, the ſubject of our preſervation from the Gallic contagion is treated with great force and ſkill; and if there is leſs opportunity for poetical excurſions, there is much ſcope, and well employed, for animated writing.

In his third Book, the author turns to a more truly poetical ſubject, the triumphs of the Britiſh arms; and celebrates, in ſtrains that do him the greateſt honour, both as a writer and a man, our heroes, Howe, Duncan, St. Vincent, Nelſon, S. Smith, Abercromby, and many others, highly, and almoſt equally, deſerving of his praiſe. The conduct of Lord Duncan, at the diſgraceful period of the mutiny, is held up, with juſtice, in ſtill higher celebration than his glorious exertions at Camperdown. The whole picture is drawn with vigour and ſkill. There is too much in this Book deſerving of notice to permit us to indulge ourſelves in beginning a ſeries of citations from it: we ſhall therefore give only the cloſe of the Poem; where, after an ardent wiſh for the permanent glory of the hero Abercromby, the author thus proceeds.

" Oh! may the land, which fondly decks thy buſt,
Like thee be wiſe, magnanimous, and juſt;
Let ſtreams of bliſs to rivals freely flow,
Nor build her comfort on a neighbour's woe.
Prompt in herſelf, as in her foes, to check
Power's firſt abuſe—ambition's cloudy ſpeck:
Alike aſham'd to act, or ſuffer wrong;
To cruſh the weak, or crouch beneath the ſtrong;
At once in mercy and in might to ſhine;
Theſe ancient virtues, Albion, ſtill be thine!

By theſe, if theſe avail, maintain thy peace;
If not, 'tis God who bids the bleſſing ceaſe.
And oh! through peace or war, may Freedom ſhed
Her ſaintly halo round thy ſacred head;
With thee, when driven from every harſher clime,
Her dwelling fix, thy guardian power ſublime!
As ſhines the ſoul, with unextinguiſh'd flame,
Bright through the ruins of its crumbling frame;
And ſlowly creeps along the ebbing veins,
To the laſt ſpot where vital warmth remains;
Oh! thus may Freedom's lofty ſpirit tend
Thy lengthen'd path, and with thy being blend;
Aſſuage (for mortal thou) the dying throe,
Urge thy laſt pulſe, and in thy aſhes glow.
But far from Albion; far, dear iſle, from thee,
Be Gallic Liberty's accurſed tree,
Whoſe boughs, like fabled Upas, ſpread abroad
Deſtructive vapours through the works of God;
O'er life and nature fling their venom'd breath,
And circumfuſe an atmoſphere of death!" P. 143.

The experienced judge of poetry, on reading the production here deſcribed, will perhaps decide, that it exhibits rather the ſkill of the ſucceſsful ſtudent, and animated admirer of the poetic art, than the rare efforts and effuſions of native and incontroulable genius. This, however, is very high praiſe; and, when a poem, denoting ſuch qualities in the writer, is replete alſo with the ſoundeſt principles and the moſt uſeful admonitions, and ſets the beſt concluſions of the human underſtanding, on a very momentous ſubject, in the trueſt and the ſtrongeſt light, there can be no doubt that it well deſerves diſtinction.

The verſification of the poem is in general harmonious, not perhaps ſufficiently varied, but formed on the beſt models. The blemiſhes worthy of notice are very few indeed. The word fanátic is twice uſed (p. 32 and 40) with the falſe accent fánatic, an error very ſingular in an author generally correct. At p. 121, the poet falls into the too common error of modern times, the uſe of the appropriate and ſacred term SAVIOUR, to deſignate a mere human preſerver. It is an inadvertence which we doubt not he will remove on ſuggeſtion. At p. 125, we were ſtartled with *Graham* rhymed to *claim*; but, recollecting that the Scottiſh pronunciation is *Grame*, we have only to ſuggeſt to the poet, that to every reader on this ſide of the Tweed it will ſeem a blemiſh, though it may have been in him only a ſcrupulous correctneſs.

The Poem, of which ſo much may be ſaid in commendation, and ſo very little by way of deduction, muſt undoubtedly be well deſerving of peruſal, and in that light we ſtrongly recommend it to the attention of the Britiſh public.

ART. IV. *Eſſays, by the Students of the College of Fort William, in Bengal. To which are added, the Theſes pronounced at the public Diſputations, in the Oriental Languages, on the 6th of February,* 1802. 8vo. 228 pp. Calcutta, printed at the Honorable Company's Preſs. 1802.

THE College to be eſtabliſhed at Calcutta, for the ſtudy of the oriental languages, has long been ſpoken of in this country, with the commendation due to ſo liberal a deſign; but we did not expect ſo early to receive a ſubſtantial proof of its activity and uſe. The eſtabliſhment of the College bears date the 6th of February, 1801; and on the anniverſary in 1802, public diſputations were held, and prizes diſtributed according to the ſtatutes. This volume, of which we have been favoured with a copy from India, accompanied by a copy of the ſtatutes, appears to be the reſult of an order of the Collegiate Council, paſſed on the 9th of February, 1802; "that the three firſt Eſſays of each term be printed in one volume; and that the theſes pronounced at the public diſputations, in the oriental languages, be printed in their reſpective languages."

This volume contains therefore nine Eſſays, three "on the Advantages of an Academical Inſtitution in India;" three "on the beſt Means of acquiring a Knowledge of the Manners and Cuſtoms of the Natives of India;" and three "on the Character and Capacity of the Aſiatics, and particularly of the Natives of Hindooſtan." There are alſo three Theſes. The firſt, in the Perſian language, on this poſition, "an Academical Inſtitution in India is advantageous to the natives, and to the Britiſh nation;" the ſecond in the Bengalee language, on this ſubject, "the Aſiatics are capable of as high a degree of civilization as the Europeans;" and the third, in the Hindooſtanee language, aſſerting, "that the Hindooſtanee is the moſt generally uſeful language in India." To each of theſe in its original language, is ſubjoined an Engliſh tranſlation, by the author of the Theſis.

The volume is opened by a report of the diſputations held, in purſuance of the ſtatutes of the College, on Saturday the 6th of February, 1802, which is cloſed by the ſpeech of George Hilaro Barlow, Eſq. acting as Viſitor, in the abſence of the Patron and Viſitor, Marquis Welleſley. Mr. Barlow expreſſes his ſatisfaction at the beneficial effects ſo early experienced from the Inſtitution, which he ſays, "has already excited a general attention to Oriental languages, literature, and knowledge," and obſerves, that "if ſucceeding years ſhall exhibit

exhibit advantages proportionate to thoſe" which have been manifeſted within the firſt year, " this Inſtitution will realize the moſt ſanguine expectations which have been entertained of its ſucceſs." He then expreſſes his ſatisfaction at the zeal and attention of the Officers and Profeſſors of the College, and returns thanks to the gentlemen who had conducted the public examinations. He concludes his ſpeech with commendations of ſome among the ſtudents, and ſuitable admonitions to all. It appears from the Calcutta Gazette, that public examinations were again held on July 31, 1802.

The contents of the volume here announced are, without doubt, extremely creditable to this infant eſtabliſhment; if infant it can be called, which has already produced proofs of eloquence. The ſeveral Eſſays on the queſtions propoſed by the College, evince good ſenſe and a liberal emulation, ſupported by ſound talents. The exerciſes are altogether twelve in number; of theſe, four are the production of Mr. W. B. Martin; namely, one Eſſay on each of the three ſubjects, and the Theſis pronounced in the Bengalee language. Two are written by Mr. W. B. Bayley, and the remaining ſix by Mr. W. P. Elliott, Mr. Terrick Hamilton, Mr. C. T. Metcalfe, Mr. Edward Wood, Mr. T. Newnham, and Mr. I. H. Lovett. Without making any invidious diſtinction among compoſitions which all do honour to their authors, we think that ſomething of a more finiſhed ſtyle is to be remarked in the Eſſay of Mr. Bayley, on the advantages of the Inſtitution, than in the reſt. Let us exhibit a paſſage from it. After a proper introduction, he ſays,

" An Inſtitution, therefore, where experience may direct, and honourable ambition ſtimulate, the induſtry of youth, cannot but promiſe the moſt ſubſtantial benefits, whether conſidered in a moral, literary, or political point of view.

" Separated at a ſeaſon of dangerous warmth and inexperience, from that ſoil where beloved example and generally diffuſed piety might recommend and enforce an early ſtrictneſs of duty, how gratifying to the feelings of youth, and beneficial to its intereſts muſt it be, to find that the mild aids of moral inſtruction have accompanied it to a foreign land. The generous emulation naturally excited by an Inſtitution highly liberal in its principles, and eſſentially beneficial in its tendency, cannot fail to afford the firſt and moſt effectual aſſiſtance to morality. This it is which warms the paſſions on the ſide of all that is excellent, and counterbalances the weight of all that is pernicious; for whilſt the mind is engaged in the purſuit of any important and uſeful object, it is ſecure from the intruſion of evil thoughts, and wicked inclinations; on the contrary, when ſuffered to remain inactive and unemployed, it is expoſed to every aſſault of vice and folly, and is ready to liſten to any propoſal, that offers to relieve it from the burthen of reflection." P. 38.

We

We ſee, with much pleaſure, that the greater part of the orators look to the gradual introduction of Chriſtianity among the tribes of India, by mild and peaceful methods, as the moſt probable means of extending our intercourſe with them, and of improving their condition. Mr. Martin ſpeaks of theſe effects with great force at p. 71, and Mr. Metcalfe at p. 89. Mr. Newnham not only maintains the ſame opinion, but intimates a degree of progreſs already made towards that object.

"The only effectual expedient for the improvement of this idolatrous and deluded people, appears to be the civilizing influence of the Chriſtian Religion. It is perhaps too arduous an attempt for Philoſophy or human policy. Philoſophy indeed has already acknowledged, that the difficulties of the attempt appear inſuperable*. But though the ſuperſtitions of the natives are certainly great obſtacles to the propagation of truth, theſe ſuperſtitions are not to be deemed invincible. We cannot believe that the Hindoos are an exception to the human race. Hiſtory affords many inſtances of nations, who have yielded up their ancient and inveterate prejudices to the truth of the Goſpel. Beſides, it is a fact, that this very country has felt its power; and that there are numerous claſſes of the natives who profeſs obedience to the Chriſtian faith." P. 141.

Such ſentiments reflect the higheſt honour on the individuals who declare them, and their prevalence gives the moſt animating hope of the beneficial influence of this Academical Inſtitution. In the third Theſis, which treats of the utility of the Hindooſtanee language, there is much curious information. It is frequently, ſays the author, Mr. Bayley, denominated "Hindee, Oordoo, and Rekhtu. It is compounded of the Arabic, Perſian, and Sanſkrit, or Bhakha, which laſt appears to have been, in former ages, the current language of Hindooſtan." Of its prevalence, he thus ſpeaks;

"In the whole vaſt country of Hindooſtan, ſcarce any Mooſulman will be found who does not underſtand and ſpeak the Hindooſtanee.

"Every Hindoo alſo, of any diſtinction, or who has the leaſt connection either with the Mooſulman or Britiſh government, is, according to his ſituation, acquainted more or leſs with this language.

"It is moreover the general medium by which many perſons of various foreign nations, ſettled in Hindooſtan, communicate their wants and ideas to each other. Of the truth of this indeed we are ourſelves an evidence, as are the Portugueze, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Perſians, Moghuls, and Chineſe.

"In almoſt all the armies of India this appears to be the univerſally uſed language; even though many of the individuals compoſing them

* "See every book of Travels through Hindooſtan, for the laſt two centuries."

be

be better acquainted with the dialects peculiar to their respective districts.

"Nearly from Cape Comorin to Kabool, a country of about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Mooſulmans, who are not ſufficiently converſant in Hindooſtanee: and, in many places beyond the Ganges, this language is current and familiar." P. 224.

Together with this academical volume, we received a copy of the ſtatutes of the College, largely printed on twelve folio pages. They are divided into twelve Chapters, under the following heads: 1. Admiſſion of Students. 2. Admiſſion of the Superior Officers and Profeſſors. 3. Of Terms (which are four in each year). 4. Of Lectures and Exerciſes. 5. Of Examinations. 6. Of Public Diſputations and Declamations in the Oriental Languages. 7. Of Exerciſes in Engliſh Compoſition. 8. Of Certificates and Degrees. 9. Juriſdiction of the Provoſt. 10. Of the Council of the College. 11. Of Apartments and of the public Table. 12. Of Debts. Theſe ſtatutes, which are as conciſe as the nature of ſuch regulations will admit, are extremely judicious. They are promulgated by the Provoſt, David Brown, under the direction of the Patron and Viſitor, Marquis Welleſley, Governor-General. There is every reaſon to augur well of an Inſtitution ſo carefully regulated, and which, at ſo early a period of its exiſtence, has produced ſuch fruits of its activity, as we have obſerved in the volume now deſcribed. Our moſt cordial wiſhes for its proſperity will certainly be wafted, by every wind that blows towards the Britiſh territories in India.

ART. V. *Travels of Four Years and a Half in the United States of America, during* 1798, 1799, 1800, 1801, *and* 1802. *Dedicated, by Permiſſion, to Thomas Jefferſon, Eſq. Preſident of the United States. By John Davis.* 8vo. 8s. Oſtell. 1803.

THIS ſprightly, entertaining, and ſometimes intereſting traveller, viſited the United States of America, in a perfectly new character, and on at leaſt a very unuſual, and as it turned out, unprofitable ſpeculation. His object was to obtain a livelihood as a private teacher in the families of the opulent Americans; and his repreſentation of the difficulties he had to ſuſtain, of the places he ſaw, and the characters with which his ſituation made him acquainted, forms the ſubſtance of this volume,

volume. He viſited the States of New York, New Jerſey, Delaware and Pennſylvania, Maryland and Virginia, South Carolina and Georgia, deſcriptions of which, with the manners of their inhabitants, are given with conſiderable vivacity, and are ſtill further enlivened by occaſional ſpecimens of poetry, many of which exhibit no contemptible taſte and poetical ability.

An account of the author's reſidence in the woods of Cooſohatchie, in the province of Carolina, will afford a favourable example of his talents as a narrator, and his accompliſhments as a poet.

"It is uſual in Carolina to ſit an hour at table after ſupper; at leaſt it was our cuſtom in the woods of Cooſohatchie. It was then I related my adventures, to Mr. and Mrs. Drayton, in the eaſtern ſection of the globe, who not only endured my tales, but were elated with my ſucceſſes, and depreſſed by my misfortunes.

"About ten I withdrew to my chamber and my books, where I found a ſparkling fire of wood, and where I lucubrated, ſmoked ſegars, and was loſt in my own muſings. The ſilence of the night invited meditation; but often was I to be ſeen at three in the morning ſitting before my chamber-fire, ſurrounded like Magliabechi by my papers and my books. My ſtudy was Latin, and my recreation the Confeſſions of the eloquent Citizen of Geneva.

"But I was not without company. A merry cricket in my chimney-corner never failed to cheer me with his ſong.—A cricket is not to be contemned. It is related by Buffon that they are ſold publicly in the Aſiatic markets; and it is recorded of Scaliger, that he kept ſeveral in a box. I remember an Ode which I conſecrated to my midnight companion.

ODE TO A CRICKET.

Little gueſt with merry throat,
That chirpeſt by my taper's light,
Come, prolong thy blithſome note,
Welcome viſitant of night.

Here enjoy a calm retreat,
In my chimney ſafely dwell,
No rude hand thy haunt ſhall beat,
Or chaſe thee from thy lonely cell.

Come, recount me all thy woes,
While around us ſighs the gale;
Or, rejoic'd to find repoſe,
Charm me with thy merry tale.

Say what paſſion moves thy breaſt:
Does ſome flame employ thy care?
Perhaps with love thou art oppreſt,
A mournful victim to deſpair.

Shelter'd

Shelter'd from the wintry wind,
Live and ſing, and baniſh care;
Here protection thou ſhalt find,
Sympathy has brought thee here.

"The country in our neighbourhood conſiſted of lofty foreſts of pine, oak, and hickory. Well might I have exclaimed in the words of my poetical friend:

"Around an endleſs wild of foreſts lies,
And pines on pines for ever meet the eyes!"

The land, as I have before ſuggeſted, was perfectly level. Not the ſmalleſt acclivity was viſible, and therefore no valley rejoiced the ſight with its verdure.

"The ſtaple commodity of the ſtate is rice, but cotton is now eagerly cultivated where the ſoil is adapted to the purpoſe. The culture of indigo is nearly relinquiſhed. It attains more perfection in the Eaſt-Indies, which can amply ſupply the markets of Europe. It is to the crop of cotton that the planter looks for the augmentation of his wealth. Of cotton there are two kinds; the ſea-iſland and inland. The firſt is the moſt valuable. The ground is hoed for planting the latter part of March; but as froſts are not infrequent the beginning of April, it is judicious not to plant before that time. Cotton is of a very tender nature. A froſt, or even a chilling wind, has power to deſtroy the riſing plant, and compel the planter to begin anew his toil.

"The winds in autumn are ſo tempeſtuous, that they tear up the largeſt trees by the roots. Homer, ſome thouſand years ago, witneſſed a ſimilar ſcene;

"Leaves, arms and trees aloft in air are blown,
The broad oaks crackle, and the ſylvans groan;
This way and that, the rattling thicket bends,
And the whole foreſt in one craſh deſcends."

"Of the feathered race, the mocking-bird firſt claims my notice. It is perfectly domeſtic, and ſings frequently for hours on the roof of a log-houſe. It is held ſacred by the natives. Even children reſpect the bird whoſe imitative powers are ſo delightful.

"I heard the mocking-bird for the firſt time on the firſt day of March. It was warbling, cloſe to my window, from a tree, called by ſome the Pride of India, and by others the Poiſon-berry Tree. Its ſong was faint, reſembling that of birds hailing the riſing-ſun; but it became ſtronger as the ſpring advanced. The *premices* of this mocking ſongſter could not but delight me; and I addreſſed the bird in an irregular Ode, which Mrs. Drayton did me the honour to approve.

"ODE TO THE MOCKING-BIRD.

Sweet bird, whoſe imitative ſtrain,
Of all thy race can counterfeit the note,
And with a burthen'd heart complain,
Or to the ſong of joy attune the throat;

" To thee I touch the ſtring,
While at my caſement, from the neighb'ring tree,
Thou hail'ſt the coming ſpring,
And plaintive pour'st thy voice, or mock'ſt with merry glee,

" Thou bringeſt to my mind,
The characters we find
Amid the motley ſcenes of human life;
How very few appear
The garb of truth to wear,
But with a borrow'd voice, conceal a heart of ſtrife.

" Sure then, with wiſdom fraught,
Thou art by nature taught,
Diſſembled joy in others to deride:
And when the mournful heart
Aſſumes a ſprightly part,
To note the cheat, and with thy mocking chide.

" But when, with midnight ſong,
Thou ſing'ſt the woods among,
And ſofter feelings in the breaſt awake*;
Sure then thy rolling note
Does ſympathy denote,
And ſhews thou can'ſt of others' grief partake.

" Pour out thy lengthen'd ſtrain,
With woe and grief complain,
And blend thy ſorrows in the mournful lay;
Thy moving tale reveal,
Make me ſoft pity feel,
I love in ſilent woe to paſs the day.

" The humming-bird was often caught in the bells of flowers. It is remarkable for its variegated plumage of ſcarlet, green, and gold.

" The whip-poor-will is heard after the laſt froſt, when, towards night, it fills the woods with its melancholy cry of *Whip poor Will! Whip poor Will!* I remember to have ſeen mention made of this bird in a Latin poem, written by an early coloniſt.

" *Hic Avis repetens, Whip! Whip! Will, voce jocoſa,*
Quæ tota verno tempore nocte canit.

" The note of the red-bird is imitated with nice preciſion by the mocking-bird; but there is a bird called the loggerhead that will not bear paſſively its taunts. His cry reſembles *Clink, clink, clank;* which, ſhould the mocking-bird preſume to imitate it, he flies and attacks the mimic for his inſolence. But this only incurs a repetition of the offence; ſo true is it, that among birds as well as men, anger ſerves only to ſharpen the edge of ridicule. It is obſervable, that the

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" * Put for awak'ſt." This is not allowable; but *awake* may be uſed as a neuter verb, to which *feelings* will be the nominative caſe. *Rev.*

loggerhead

loggerhead is known to ſuck the eggs of the mocking bird, and devour the young ones in the neſt.

" Eagles were often ſeen on the plantation. The rencounter between one of them and a fiſh-hawk is curious. When the fiſh-hawk has ſeized his prey, his object is to get above the eagle; but when unable to ſucceed, the king of birds darts on him fiercely; at whoſe approach, the hawk, with a horrid cry, lets fall the fiſh, which the eagle catches in his beak before it deſcends to the ground.

" The woods abound with deer, the hunting of which forms the chief diverſion of the planters. I never failed to accompany my neighbours in their parties, but I cannot ſay that I derived much pleaſure from ſtanding ſeveral hours behind a tree.

" This mode of hunting is, perhaps, not generally known. On riding to a convenient ſpot in the woods, the hunters diſmount, take their ſtands at certain diſtances, hitch their horſes to a tree, and prepare their guns, while a couple of negroes lead the beagles into the thickeſt of the foreſt. The barking of the dogs announces the deer are diſlodged; and on whatever ſide they run, the ſportſmen fire at them from their lurking places. The firſt day two bucks paſſed near my tree. I had heard the cry of the dogs, and put my gun on a whole cock. The firſt buck glided by me with the rapidity of lightning; but the ſecond I wounded with my fire, as was evident from his twitching his tail between his legs in the agony of pain. I heard Colonel Paſſell exclaim from the next tree, after diſcharging his piece, " By heaven, that fellow is wounded, let us mount and follow him,—he cannot run far." I accompanied the venerable Colonel through the woods; and, in a few minutes, directed by the ſcent of a beagle, we reached the ſpot where the deer had fallen. It was a noble buck, and we dined on it like kings." P. 76.

The whole of the volume may be peruſed with much amuſement, and recommended without much reſerve, except that the deſcription of the voyage home ſeems introduced with very little effect, except to multiply the contents, and conſequently to enhance the price.

ART. VI. *Practical Sermons, on ſeveral important Subjects. By the Rev. Theophilus St. John, LL. B.* 8vo. 6s. 6d. Vernor and Hood. 1803.

BEFORE we commence our ſtrictures on this volume, it may not be improper to adduce the author's own account of it, in his Advertiſement.

" The reader," he ſays, " is hereby acquainted, that the following diſcourſes have been already printed in imitation of manuſcript. The occaſion of which was this: a bookſeller of great reſpectability repreſented to the author, that ſermons reſembling manuſcript were offered

offered for ſale by different writers*. He therefore requeſted his friend to print ſome in the ſame manner, in the perſuaſion that they would put a ſtop to what he termed ſuch diſreputable traffic. The end being ſoon anſwered, the bookſeller ceaſed to advertiſe and diſpoſe them: they are now offered to the public, with the hope that they may not be altogether uſeleſs. The reader is entreated to conſider them as ſermons calculated for a popular auditory; ſuch as a clergyman, ardently deſirous of doing good, would write for the uſe of his congregation, without an intention of their being ever read; and which, when they have been preached, are to be depoſited in his ſtudy..... Having," he adds, "no motive but utility in the publication of the following Sermons, he deprecates the ſeverity, and ſolicits the candour, of his readers."

This ingenuous and modeſt addreſs naturally forms a prepoſſeſſion in the author's favour; and a peruſal of the work has not tended, in any degree, to weaken the impreſſion; nor do we ſcruple to aſſert, that the thanks of every good man are due to him for theſe well-timed and pious productions. If their circulation, in a former ſhape, has put any check (and we have no reaſon to doubt the aſſertion) to that truly diſreputable traffic of vending old ſermons, reprinted in imitation of manuſcript, it is clear that they have already achieved a good work; and, whatever may be the final deciſion reſpecting them, the original intention is entitled to no ſmall portion of applauſe. They are, in fact, diſtinguiſhed by ability, zeal, and piety; and have therefore little chance of being numbered among thoſe which are purchaſed by a few, read by ſtill fewer, and finally diſregarded.

A primary and prominent merit of theſe diſcourſes (in number twenty-ſix) is, that the ſubjects are, for the moſt part, happily ſelected; a ſecond is, that theſe ſubjects are treated with clearneſs and preciſion. The doctrines are enforced with much earneſtneſs, and occaſionally with a conſiderable ſhare of eloquence. We conceive, indeed, that there is internal evidence enough in the volume to warrant the concluſion, that had he been ſo inclined, the author could have afforded us yet more ſtriking ſpecimens of what is commonly underſtood by fine writing. But this was not his object. His view obviouſly is, to intereſt, to convince, to perſuade. He is always anxious, by the readieſt means, to bring the ſubject of diſcuſſion home to the breaſts of his readers; and there to make, and to leave, ſuch impreſſions, as ſhall be at once ſtrong, durable, and prac-

* We ſuppoſe the author means *old* ſermons of various writers, otherwiſe it is not eaſy to ſee how printing more in that way could put a ſtop to the traffic. *Rev.*

tical.

tical. It is the fault of many authors, diſtinguiſhed for their feeling and eloquence, that they are, not unfrequently, very unequal. This is a charge to which the preſent writer is not liable. The characteriſtics of his ſtyle are eaſe and ſimplicity, not without energy. Where his ſubjects lead him into a detail of ſcripture narrative, he is minute without being dull, and copious without being languid; unleſs, indeed, we ſhould inſtance the hiſtory of Joſeph and his brethren [Sermon XVI.] as an exception; in which the narrative may be thought to occupy too large a portion of the diſcourſe. In his remonſtrances, Mr. St. J. is keen and commanding; in his expoſtulations, warm and impaſſioned; in his admonitions, calm, ſerious, and perſuaſive. Few arguments are overlooked which can deter the ſinner from the evil of his ways; few incitements wanting to encourage him to enter upon, and ſteadily proceed in, the paths of piety and true holineſs. A nice obſerver of the paſſions and propenſities, the prejudices and partialities of the human heart, the author, with ſingular addreſs, obtains the confidence, and, by an air of placid freedom and unobtruſive familiarity, engages the attention of *every* reader. By the aid of theſe, he more eſpecially bears along with him the *lower* claſſes; while he is careful, at the ſame time, to raiſe and ſecure an intereſt in better cultivated minds, by the importance of his matter, and the cloſeneſs of his arguments. Grieved at the evils which rage without the body of Chriſt's church; and far from being inattentive to, or unconcerned at, the abuſes which are daily gaining ground within the pale of our communion; his efforts for reſiſting both are directed by prudence, vigilance, and diſcernment.

We have already remarked, that his ſelection of ſubjects is uſually judicious: ſome of them we ſhall now ſpecify; and ſhall furniſh our readers, as we proceed, with a few extracts; from which they will be enabled to form their own judgment on the nature and tendency of this publication. The volume properly opens with a diſcourſe on the reſpective duties of miniſter and people. Speaking of himſelf and the miniſters of the goſpel:

"We lament," ſays the author, "with heart-felt concern, that, in the diſcharge of our duty, ſo many ſtumbling-blocks ſhould be thrown in the way, to hinder the effects of the goſpel, by the ſcoffs of the ſcorner, the impiety of the profane, the indifference of the lukewarm, and the clamours of the enthuſiaſt. Some people are as ſolicitous to advance the empire of Satan, as though "he could give them all the kingdoms of the world, and the glory thereof," for their pains; and, leſt God ſhould derive too much honour from the worſhip of his creatures, they ſeem eager to make the well-diſpoſed and the wavering "as much the children of hell as themſelves;" and they have

have too much reaſon, God knows, to exult in their ſucceſs. If, then, in attempting to counteract the malice of infidelity, to ſtem the torrent of licentiouſneſs, we ſeem to "ſtretch out ourſelves beyond our meaſure;" if we "reprove, rebuke, exhort," with all the earneſtneſs the importance of the caſe demands; if we ſet before your eyes the danger to which you are expoſed, and conjure you, as ye dread the eternal diſpleaſure of God, to deprecate it; ſhould we utter truths harſh to faſtidious ears, and offenſive to preconceived principles, "forgive us this wrong;" we have ſolemnly ſworn that, "whether men will hear, or whether they will forbear," we, for our part, will not fail to "declare unto them the whole counſel of God. To bring many ſons unto glory," is the object of our appointment; and if, by not attending to the work of the miniſtry, we give the enemy an opportunity "to ſow his tares whilſt we ſleep; inſtead of doing the work of an evangeliſt," we afford men but too juſt occaſion "to deſpiſe the offerings of the Lord, and cauſe the name of God to be blaſphemed." P. 7.

"The miniſters of the goſpel are to give a ſtrict account of every diſcourſe they have delivered, and of its tendency to forward the immortal happineſs of their hearers: it will then be publiſhed before men and angels, whether, with vigilance of attention and ſolicitude of mind, we have laboured and prayed to promote the ſalvation of our reſpective flocks; and, if we have been negligent in a matter of ſuch vaſt concern; if we have been regardleſs of the very thing which demands our utmoſt care; however we may have been employed in works of fancy, genius, or learning; however we may have been engaged in the traffic of gain, or have ſlept on the bed of ſloth; as we can make no atonement for the ſouls we have ſuffered to periſh, ſo we can plead nothing in juſtification of ſuch ſtrange, ſuch unpardonable neglect." P. 17.

The advice and inſtruction conveyed to the people is no leſs ſalutary and expedient. Thoſe more eſpecially who have "itching ears;" who will not "endure ſound doctrine;" who are of opinion that the goſpel is ſeldom delivered in its genuine purity in the church; and therefore, inſtead of attending its worſhip and ſervice, ſtart aſide, and attach themſelves to other communions, where they expect, and fooliſhly fancy they receive, more edification.—All ſuch are called upon (and they will do well to comply with the invitation) to lend a ſerious and collected attention to the author's remonſtrances, in this and other diſcourſes on theſe ſubjects.

In the fifth Sermon, after having adduced the reaſons which ought to prevail with all Chriſtians frequently and devoutly to commemorate our Lord's death, in the bleſſed Sacrament of his Supper, the preacher ſeverely reprehends all thoſe frivolous excuſes which are uſually alledged in juſtification of neglecting this ſolemn ordinance. The two following objections have, we fear, but too much weight in the minds of

many

many well-disposed and pious Christians: they are here plainly stated, and briefly, but very satisfactorily, removed.

"There is a *third* excuse for not frequenting the Sacrament: often urged by men of a very different complexion; by men who lead honest moral lives, regularly attend the church, and are not very remiss in other religious duties; which is, that an unworthy receiving will expose them to eternal damnation. The original word signifies only judgment and condemnation, and in this place, in a temporal sense; and so it ought to be rendered. It was first made use of to deter the people of Corinth from the excess which, at the celebration of that holy feast, they usually ran into. But were the danger ever so great, the consequences ever so dreadful, we are expressly commanded by its divine author to "do this in remembrance of him." Let not, then, a false tenderness of conscience prevent any one from commemorating the love of his great Redeemer. The Saviour of the world never could enjoin what, in its nature or its consequences, would render us liable to that wrath, from which, to redeem us, he vouchsafed to die.

"The last excuse I shall mention, which is indeed the parent of every other, is, that should men relapse into sin, after having communicated, instead of expiating, they are aggravating their guilt. This excuse will vanish whenever you frequent the Lord's table, with suitable dispositions. Know once what it is to receive the sacrament with "a lively faith in Christ, a thankful remembrance of his death, and in perfect charity with all men", and the Commandments will appear no longer grievous, the yoke of Christ will insensibly become easy, and the burthen of Religion imperceptibly grow light. Compare for a moment a course of wickedness and vice, a heart you are afraid to look into, a dread of God's avenging wrath, with a life uniformly regulated by the maxims of the Gospel, "a conscience void of offence," and an humble assurance of eternal felicity, and you will not absent yourselves from the Lord's table through an apprehension of thereby multiplying your sins. The Communion being the most solemn part of the Christian Religion, the design of a frequent participation of it, is to invigorate our souls, and secure them from the most insidious attempts of temptation." P. 73.

In the seventeenth Sermon, the pleas for not attending public worship are thoroughly investigated, and their futility completely exposed; and, in conclusion, the author, with the authority of an Ambassador of Christ, and with a fervour worthy of the subject, warmly expostulates with those who presume to employ the Sabbath in other engagements, and to other purposes, than to those of devotion.

There is much accuracy of observation, and some very pertinent advice, in the eighteenth Sermon, "on devout Behaviour in the Church." Should it be thought, that the author is too minute in pointing out secondary duties, we are hence led to conclude, that nothing is by him deemed unworthy of, or beneath, his notice, which is in any manner connected with the worship of Almighty God. In this we perceive the overflowings

ſlowings of a heart extremely ſolicitous to diſcourage every, the leaſt, appearance of miſconduct; and to maintain, in all their force, thoſe rules of order and decorum which are ſo eſſential to the end and deſign, nay even to the very exiſtence, of public worſhip. What thoſe inſtances of inattention, levity, and indiſcretion are, which appear to have fallen under his notice, he ſummarily recapitulates in the following plain, but zealous exhortation.

"I will beg your patience a moment longer, whilſt I make a ſhort application. Let me then requeſt of you all, my brethren, to think ſeriouſly, before you enter the church, into whoſe awful preſence you are going: and when you have entered it, let me beſeech you to fall meekly on your knees, to ſupplicate God's acceptance of your prayers, and that he will grant, that the word to be preached may become "a ſavor of life unto life" to all that hear it. Let there be in future no noiſe made by you in entering it: and whether you are reading or hearing the word, or offering up your prayers and thankſgivings, do not let any little diſturbance, as the opening of a door, or falling of a book, withdraw your attention from your duty. Let this church in future be diſtinguiſhed by the reverence and devotion of all who frequent it; and let me intreat you to pay ſo much honour to Almighty God as to pray to him, not in your preſent cuſtom of ſitting on your ſeats, or even the more decent one of ſtanding, but "meekly kneeling on your knees." Let all impertinent gazing at other people's dreſs; let all talking, whiſpering, and laughing, be for ever baniſhed from this holy place: and inſtead of haſtily departing before the bleſſing is pronounced, let us return thanks to God for the opportunity of attending his houſe and ſervice, and beg his grace to accompany what has been delivered." P. 271.

The twenty-firſt Sermon, "on Compaſſion," preſents us with a pleaſing ſpecimen of the perſuaſive and pathetic powers of this writer; which are likewiſe diſplayed with equal felicity, in treating "on the Uncertainty of Life," and "on Sickneſs." His great talent is *pathos;* and perhaps his fondneſs for it ſometimes carries him to an extreme. But it is difficult to do juſtice to ſubjects like theſe, without occaſionally incurring the diſpleaſure, and having to ſuſtain the rebukes, of frigid cenſurers. We ſhall only make one extract more, which is the inſtructive peroration of the laſt-mentioned diſcourſe.

"There are two ſtates which divide the life of man, health and ſickneſs. Now as ſickneſs is often the forerunner of death, and "after death the judgment;" I am to exhort you to prepare, whilſt you are in health, againſt the day of ſickneſs; which, unleſs we are inſtantly cut off by the viſitation of God, will one day overtake us. And if we live regardleſs of it, if it ſhould ſuddenly arreſt us, in what way ſhall we be enabled to diſcharge the duties of a ſtate with which we

are entirely unacquainted? Languor of body, depreſſion of ſpirits, conſciouſneſs of guilt, apprehenſion of puniſhment, may ſo diſtract our mind, that we may have no reſolution to make our peace either with God or man. Let us, who are now in health, enquire of our hearts what would be our proſpects of eternity? Could we look round upon all our neighbours, upon every one with whom we have had any intercourſe, and challenge them to ſay any evil of us? Have we defrauded no man? Have we injured no man? Could we, on our return from this holy place, lie down on a bed of ſickneſs with clean hands, and pure hearts? Could we look forward to the judgment-ſeat of Chriſt without fearing to meet the unprotected, the innocent, and unſuſpecting? For we cannot paſs out of this world with rational, with well-grounded hopes of being ſaved, unleſs, if we have committed injuſtice, if we have done to others as we would not be done unto ourſelves, unleſs, I ſay, "we make reſtitution and ſatisfaction." And, as Chriſtians, could we review our lives with complacency and approbation? Or, have we offended God by perpetual drunkenneſs? By frequent curſing and ſwearing? By devoting the Lord's Day to the purpoſes of idleneſs, buſineſs, or diſſipation? By neglecting to participate that moſt ſolemn ordinance, the Sacrament of the Lord's Supper? How many of you, my brethren, are at this moment ſmitten by your conſciences? How many of you are under the ſevereſt reproof for your ſhameful and ſcandalous contempt of the laſt command of your gracious Redeemer? How many of you have always flattered yourſelves that you will communicate before you die? I appeal to your hearts—Are you guilty of deceit, of injuſtice, of drinking, of ſwearing, profaning the ſabbath, of diſregarding the holy Sacrament? Do you live in the open commiſſion of a vice the Scripture forbids? Do you live in the wilful neglect of a duty it enjoins? If you do—impoſe not on yourſelves by hoping that you are in a ſtate of ſalvation. Place no dependance on the merits of Chriſt whilſt you live in any known ſin. For be aſſured, if you die as you live, he will ſay unto you—"depart from me, I know not whence ye are." Let me therefore beſeech you to repent whilſt you are in health, and turn to God. Acquaint yourſelves with him by breaking off your ſins, and by acting uprightly. Every day of your lives offer up your prayers to him, and do not have this work to learn when you lie on a ſick-bed. Every day of your lives conſider how, when ſickneſs arreſts you, you ſhall be prepared for eternity. If you knew the agony of mind, the miſgivings of heart, the ſtings of conſcience, which thoſe men feel whom ſickneſs overtakes whilſt they live in the commiſſion of ſin, I ſhould not this day exhort you in vain.—Could I deſcribe to you the ſituation of that man whoſe life has been profligate and wicked; whom a fever, a conſumption, or any other diſorder is precipitating to his grave; how very awkwardly he ſets about the work of repentance; how very unholily he prays for the forgiveneſs of his ſins, and how very weary he appears of that divine employment, how half unwilling and exceedingly afraid he is to receive the bleſſed ſacrament; how when he is tortured with pain, or diſappointed of eaſe, from his habit of curſing, he vents his imprecations againſt his diſorder, although he is ſtanding on the precipice of eternity

—there

—there is not a ſingle perſon that now hears me who would not from this moment ceaſe to live wickedly, who would not from this moment ſtrive to die happy. But though language cannot deſcribe, imagination cannot paint, the horrors of ſuch a ſituation, remember that, unleſs you repent, ſuch ſituation will one day be your own; and be aſſured that the *apprehenſion* of death, that the *dread* of eternity, is nothing when compared with the *actual puniſhment* which awaits you, of "dwelling for ever with the devil and his angels."——The denunciation is tremendous, but it is the denunciation of him who is TRUTH itſelf." P. 357.

An addreſs like this can hardly fail to make its way to the hearts and minds of every popular, or mixed, congregation.

In the remaining Sermons, "on the Divinity of Chriſt," and "on the Deſcent of the Holy Ghoſt," the author is conciſe and convincing. On theſe, as on other doctrinal ſubjects, he more eſpecially unfolds his powers of argumentation and deduction. They are ſuch as in no degree to detract from our general praiſe, and leave no doubt on our minds of his judgment, and the ſoundneſs of his creed. To convey, in a few words, our opinion of this zealous and active divine, we ſhall adopt a paſſage from an eloquent, and much admired modern writer. "This preacher carries the Bible in his hand; he warmly expatiates on its importance and its truth; he teaches what it reveals with every appearance of ſincerity; he enforces what it commands with the utmoſt earneſtneſs."

ART. VII. *Rural Philoſophy: or Reflections on Knowledge, Virtue, and Happineſs; chiefly in Reference to a Life of Retirement in the Country. By Ely Bates, Eſq.* 8vo. 7s. Longman and Rees. 1803.

THE idea of retirement is ſo welcome to the human mind, whatever may happen to be its talents, occupations, or purſuits; and preſents to the imagination ſuch grateful ſcenes of relaxation or of pleaſure, that all men are apt to turn with a pleaſing prepoſſeſſion to every writer who undertakes to repreſent, in more circumſtantial terms, its advantages and enjoyments. Through every period of life, we remember with complacency, and repeat with eagerneſs, the paſſages both of ancient and modern authors, which expatiate on the delights of the country; and few indeed there are, who do not propoſe to themſelves, at one period or other, the opportunity of participating in reality, what they contemplate with ſo much ſatisfaction in proſpect.

The object of this intereſting and amiable author, is to teach us what ſo few properly underſtand, that wiſdom which will enable us to enjoy and improve a life of retirement. He candidly informs us, that his work owes its origin to the celebrated Treatiſe on Solitude, by the late Dr. Zimmermann, which has paſſed through ſuch numerous editions in every language of Europe, as ſufficiently to prove the truth of what is aſſerted above; that the ſubject of retirement is univerſally popular, and that every author who handles it, is ſure of complacent attention. Zimmermann's book, however, though certainly very intereſting in many parts, and evidently the production of an ingenious and amiable ſpirit, contains a great deal which will not bear the teſt of ſound criticiſm. It is ſtrongly characterized by that ſentimental turn, which in the preſent age has done ſuch eſſential injury to morality, and by puerilities which true philoſophy muſt neceſſarily hold in ſupreme contempt. Who would not, ſays Zimmermann, renounce the univerſe for one ſingle tear of love? which paſſage, ſentimental readers and writers contemplate with rapture, but which in grave and philoſophical minds will excite ridicule.

This work is divided into four Parts, and each part into three ſections; and we have received ſo much pleaſure, and indeed edification, from its peruſal, that we wiſh to be minute in our analyſis of what we think deſerves to be univerſally circulated.

The firſt Part contains Reflections on Knowledge, comprehending a Diſſertation on the Knowledge of God, on the Knowledge of Ourſelves, and on Knowledge of the World.

The ſecond Part exhibits Reflections on Virtue. In this the author conſiders how far retirement is favourable to virtue, from its tendency to weaken the impreſſion of the world, and makes pertinent obſervations on thoſe means which tend, by a more direct and poſitive influence, to the promotion of virtue. He expatiates alſo on ſome evils particularly incident to a retired life, and which are contrary, or at leaſt unfavourable, to virtue. As ſome of his obſervations on this ſubject are very ſtriking, and have much originality, we ſubjoin them.

"A fourth evil, to which I apprehend we are more liable in retired than in public life, is *incivility*. To illuſtrate this, we need only take a view of the ordinary motives to a courteous behaviour, and of their reſpective influence in theſe different ſituations.

"The firſt motive I ſhall take notice of, is *intereſt*, whoſe effect upon the *manners* is obvious through every rank and ſtation of ſociety. Should you go to make your market in the city, the tradeſman, with alacrity, will ranſack his ſhop to ſerve you; and though all his trouble ſhould not procure him the ſale of a ſingle article, he will expreſs no other regret than of his inability to gratify the wiſhes of one who may return to-morrow and be a purchaſer, or whoſe recommendation may

may ſend him a new cuſtomer. Should you travel into the country, the innkeeper, if your appearance carries the promiſe of a handſome expence, will meet you at his gate, like the governor of a caſtle with the keys in his hand, and, for the time being, inveſt you with abſolute authority; every eye ſhall be vigilant to catch the leaſt intimation of your pleaſure, and every hand be forward to put it in execution. Above all, ſhould you direct your attention to thoſe who are in purſuit of court emolument, you will commonly find them full of obſervance towards every one who can in the leaſt contribute to their purpoſe, even down to the valet or the porter, who may facilitate their acceſs to a man in power.

"Ambition is another motive which no leſs powerfully diſpoſes men to civility; though its influence be leſs extenſive, and confined chiefly to the upper ranks of ſociety. He who pants after diſtinction, and is aware of the oppoſition he may have to encounter from the ſame aſpiring temper in his equals, and from the envy of his inferiors, will be ſtudious of all the arts of courteſy, will learn to ſtoop in order to riſe, though he ſhould afterwards ſpurn the ladder by which he aſcended. All this is practiſed daily in the world, yet perhaps never in this nation to ſo high a degree as at the return of every ſeventh year, when the whole political ambition of the country is called forth by the election of a new parliament.

"The laſt motive to civility I ſhall mention, is the need we find of it to preſerve harmony even in our friendly interviews. If every one ſhould bluntly aſſert his ſecret pretenſions, I fear there are few occaſions of ſocial intercourſe which would not be converted into ſcenes of indecent altercation; one man would challenge precedence becauſe he thought himſelf the wiſeſt; another, on account of his birth or figure in the world; and a third, perhaps, becauſe he ſuppoſed himſelf the wealthieſt in the company: in order, therefore, to maintain the peace, well-bred people agree in ſuch caſes to ſuſpend their ſeveral claims, and to act towards one another with apparent deference and reſpect.

"Such are the ordinary motives to civility, and ſuch is their operation in public life. Let us now conſider them in relation to retirement, where their influence is much leſs, and often overpowered by contrary principles.

"He who ſpends his days at a diſtance from the buſy ſcenes of the world, who is neither engaged in the traffic of the city, nor in the intrigues or employments of a court, and who, by his independent circumſtances, is rather in a condition to extend than to receive aſſiſtance, can have no ſtrong inducement, from views of intereſt, to treat others with much attention; and for want of ſuch a motive to counteract his natural pride, increaſed in this caſe by the advantages of fortune, he will be prone to act, at leaſt towards his inferiors, with a degree of neglect or rudeneſs. Nor is a country gentleman more likely to be formed to courteſy by motives of ambition, unleſs they ſhould prompt him to ſolicit a ſeat in parliament, or ſome other public ſituation, which could not eaſily be obtained without the recommendation of popular manners; and then he would no longer be the retired man of whom we ſpeak. And in regard to the laſt motive to civility we have

ſtated,

ſtated, ariſing from the need we find of it, in order to harmonize our ſocial interviews, it is evident that, in proportion to the degree of abſtraction in which we live, this conſideration muſt have leſs influence, and will more eaſily give way to every ſally of humour or paſſion.

" Hence it may appear, that the retired man, unleſs he is willing tamely to yield the palm of courteſy to the man of the world, muſt recur to motives of a ſuperior nature, ſuch as the views of reaſon and religion will readily ſupply. Among the topics to this purpoſe, I ſhall only ſuggeſt the following:

" Firſt, let him conſider the dignity of our common nature, that it was originally formed in the image of God, and, notwithſtanding it is now fallen from its primitive perfection, is ſtill endowed with many noble powers and capacities, which ſometimes break forth amidſt all the diſadvantages of a mean condition. Let him next conſider, that he whom he is tempted to regard with diſdain, would probably be found, if all circumſtances were duly eſtimated, better entitled to reſpect than himſelf. And, laſtly, let him take into his account the poſſible as well as actual ſtate of others; and though human nature, for the moſt part, is little better than a ruin, let him remember, it is the ruin of a temple, and that this temple may again be raiſed to more than its primeval glory. It is impoſſible for him, who is under the impreſſion of ſuch views, to treat any of his fellow-creatures either with rudeneſs or indifference." P. 209.

The third Part contains Reflections on Happineſs. This will be found particularly pleaſing and intereſting. The author animadverts on the happineſs ariſing from independence, from the agricultural purſuits, the diverſions, and ſcenery of a country life, or the pleaſures of a literary retirement, and on the pleaſures of a devotional retirement. Here alſo we ſhall make an extract, which, we doubt not, will be highly acceptable to our readers.

" *Rural Scenery.* With the pleaſures of rural ſcenery, every inhabitant of a temperate climate, and eſpecially of this favoured iſland, where nature ſmiles almoſt in perpetual verdure, muſt in ſome degree be acquainted. Theſe pleaſures are natural to man, and accompany him from childhood to youth, from youth to manhood, and from manhood to decrepid age.

" The views of nature are not only pleaſing in themſelves, but become ſtill more ſo from their aſſociation with other pleaſures which enliven our early days. It is then that a redundant flow of health and ſpirits produces a ſenſe of vigour, and a ſecret gladneſs of heart, not unlike what our common progenitor is ſuppoſed to have felt immediately upon his creation, and which he is made to expreſs as follows:

" As new wak'd from ſoundeſt ſleep,
Strait toward heav'n my wond'ring eyes I turn'd,
And gaz'd awhile the ample ſky, 'till rais'd
By quick inſtinctive motion, up I ſprung,
As thitherward endeavouring, and upright
Stood on my feet:—

Myſelf

Myſelf I then perus'd, and limb by limb
Survey'd, and ſometimes went, and ſometimes ran
With ſupple joints, as lively vigour led,
And felt that I was happier than I knew.

"It is this fulneſs of life and ſelf-enjoyment which ſheds a brightneſs on every ſurrounding object, on hill and dale, foreſt and plain, along with every part of animated nature; and which renders the placid murmurs of a rivulet, the ruſhing of a diſtant torrent, or the wild muſic of the woods, more exquiſitely delightful than all the harmony of Handel at a later period, when the ſenſitive organs are become obtuſe, and the mind leſs ſuſceptive of agreeable emotions. Hence ariſes our fondneſs for rural ſcenes, and for thoſe above all where we have ſpent the early part of life. There is no man, I ſuppoſe, who can fail to recover ſome pleaſing image of his ſchool-boy days, upon reviſiting, though after the longeſt abſence, thoſe fields and woods where he was accuſtomed to wander, at a ſeaſon when his ſenſes and imagination were no leſs impreſſible by the novelty than by the beauties of nature.

"This predilection for places and objects with which we were firſt converſant, extends itſelf to others that reſemble them, and conſequently may afford one reaſon why the ſame natural ſcenery is not equally agreeable to every ſpectator; and, ſhould we be required more fully to account for this difference, we might add to the effect of early aſſociations, *that* which ariſes from variety of character. Men are apt to be beſt pleaſed with whatever bears the greateſt likeneſs to themſelves: whence in general it may be ſuppoſed, that thoſe who have a turn for ſublimity will be moſt delighted with vaſt plains or majeſtic foreſts, with ranges of lofty mountains, or ſpacious vallies watered with copious rivers; that others, of a leſs elevated genius, will love to dwell on ſcenes which partake more of beauty than of grandeur; while the philanthropiſt will take the greateſt pleaſure in the view of lands for paſture or tillage, waving with harveſts, or ſtocked with cattle.

"Such appears to be the various impreſſion of nature upon different individuals; and it is often no leſs various upon the ſame individual at different times. According as he is cheerful or melancholy, grave or gay, the ſame proſpect will be overcaſt with gloom or bright with illumination. The mind caſts its own hue on every thing around it; and, as it were with the wand of a magician, converts a paradiſe into a deſert, and a deſert into a paradiſe.

"Hence it may ſeem probable, that the greater part of the pleaſure we experience in the contemplation of external nature, ariſes from a reflected image of ourſelves. But whatever be the delight it affords us, from this or other cauſes, the amount I apprehend to be much leſs than is ſometimes repreſented.

"Were we to liſten to certain writers, we might almoſt be led to imagine, that little more is neceſſary to charm away all our diſquietudes, than ſome rural ſcene agreeably diverſified. *We may all,* ſays a late author, *live in Arcadia if we pleaſe. The beauties of a cryſtal ſpring, a ſilent grove, a daiſied meadow, will chaſten the feelings of the heart,*

*heart, and afford at all times a permanent and pure delight**. Such ſentimental notions favour ſtrongly of puerility, and are no proof of that extraordinary progreſs of reaſon and philoſophy which is the great boaſt of the preſent age. Rather, they ſeem to indicate a retrograde motion, from reaſon to imagination, and from imagination to ſenſe and mere animal inſtinct. *Who would not*, obſerves the ſame writer, *renounce the univerſe for one ſingle tear of love†!* An exclamation more ſuited to Antony and Cleopatra, or to ſome ſilly romance, than to the gravity of a diſcourſe, either moral or philoſophical.

" Zimmermann knew very well, as every man muſt know, that happineſs is infinitely more dependent on the ſtate of the mind than upon any external circumſtances; and that virtue is the chief ſource of enjoyment. He knew that, under the corroſion of guilt, and the tyranny of the paſſions, we can derive little relief from *cryſtal ſprings*, or *ſilent groves*, or *verdant meads*, and that recourſe muſt be had to more powerful remedies before we can reliſh the beauties and taſte the compoſure of ſtill life. All this he knew, and has frequently expreſſed; and it is to be lamented, that one who ſeems to have been meant by nature for an amiable philoſopher, ſhould have run into the ſentimental extravagancies of the citizen of Geneva, and diſgracefully liſted himſelf in the number of his unhappy admirers and panegyriſts.

" To exchange the buſtle of buſineſs, and the gay amuſements of ſociety, for fields and woods, ſilence and ſolitude, is ſo far from being alone ſufficient to enſure a life of true contentment, that, to moſt men, after the novelty was paſt, it would produce ſuch a ſenſe of want and deprivation, as if their former exiſtence had ſuffered a diminution; or as if, from a region of light and plenitude, they had fallen into a dreary ſtate of darkneſs and vacuity. This ſhould be a leſſon to all who meditate a retreat from the world, and induce them to cultivate before-hand thoſe qualities and habits, which may add life and intereſt to the calm proſpects and ſilent exhibitions of rural nature. And if there be any who have ſequeſtered themſelves without this due preparation, they ought to ſuffer patiently the effects of their raſhneſs: at the ſame time, there is no reaſon why they ſhould ſit down in deſpondence; ſince, by a proper attention to themſelves, and a ſteady and gentle perſeverance, thoſe more delicate powers of perception which are adapted to ſtill life, and which, amidſt the tumult of the world, have lain neglected and depreſſed, may yet gradually be recovered, and called forth into happy activity.

" Still we muſt remember, that as age advances, and the ſenſes and imagination grow languid, the moſt beautiful ſcenes of nature will loſe their natural attractions; and that it is only the relation in which they ſtand to their Almighty Creator, and his glory thence reflected, that can render them aſting objects of our delightful contemplation." P. 234.

The fourth Part conſiders a common objection to a life of retirement, that it deſtroys or diminiſhes uſefulneſs. This is

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" * Zimmermann on Solitude, p. 268. † Id. p. 240."

ſtrongly

ſtrongly argued, and the objection, we think, ſucceſsfully obviated. In this Part, we have remarks on the utility ariſing from a public ſtation; a retired life is conſidered in reſpect to utility; and the utility of monaſteries is alſo examined. The volume concludes with ſome admirable remarks upon the choice of life.

The argument enforced throughout is this. That there is no ſolid happineſs without religion; and that the charms of retirement, unleſs they tend to improve the mind in piety and virtue, are inſubſtantial and fallacious; but that, if entered upon with a proper diſpoſition of mind, it will obviouſly improve us in true wiſdom, and qualify us for that more durable condition in another world to which all of us are haſtening. This important doctrine is taught without the ſmalleſt tincture of fanaticiſm, without the leaſt auſterity, but in grave, yet ſimple and impreſſive, language. The ſtyle is, at the ſame time, forcible and elegant: the volume, it is true, is no where enlivened by anecdote, but it is no where defaced by puerility; and in this, as well as in other reſpects, is decidedly to be preferred to Zimmermann's popular work. We do not, indeed, every where coincide in opinion with the author, particularly in the ſection wherein he introduces the ſubject of public ſchools, or rather of claſſical education; but we recommend, without heſitation, the peruſal of this book to every deſcription of readers, who will receive the beſt and moſt ſagacious advice, delivered in the moſt pleaſing manner.

ART. VIII. *An Examination of the Strictures of the Critical Reviewers, on the Tranſlation of Juvenal, by W. Gifford, Eſq.* 4to. 74 pp. 3s. 6d. Hatchard. 1803.

THE attack of angry criticiſm upon an author of eſtabliſhed fame, is like the attempt to invade a country which nature and unanimity have made impregnable. Diſgrace is the inevitable fruit of the undertaking; the demonſtration of rage, without the chance of ſucceſs. Some authors, in the confidence of ſtrength, would have ſuffered the aſſailant to waſte his efforts, and deſtroy himſelf, unnoticed; but Mr. G. with a more martial ſpirit, carries fire and ſword into the territories of the enemy; and undertakes to puniſh, as well as to repel, the aggreſſion. The Bonaparte of the Critical Review has, however, the advantage of being unknown; and, if he ſhould have the prudence to keep his own counſel, his diſgrace will not deſcend to poſterity; an advantage which the great Reviewer of the Continent will have occaſion to envy, whenever he

he ſhall make his promiſed attack upon the ſhores of Britain.

After the account which we have given of Mr. Gifford's tranſlation of Juvenal*, it will eaſily be ſuppoſed, that we cannot poſſibly coincide in opinion with thoſe who accuſe it of vulgarity, bad writing, and almoſt every fault which can diſgrace a work of that nature. Still leſs will it be imagined, that we can have any ſimilarity of feeling with thoſe who conceive the ſimple and affecting narrative of the tranſlator's early life, to which we endeavoured to do ſome juſtice in a conciſe abſtract, to be a fit ſubject for contemptuous ſarcaſm and repeated inſult. It is not our buſineſs, however, to fight a battle which he has fought with much more ability. Suffice it to ſay generally, that, on the whole queſtion, we think him perfectly triumphant over his anonymous detractor; whom he has convicted, in a variety of inſtances, of ignorance, malice, and wilful falſehood. How the gentleman, even in his ſnug concealment, feels himſelf after ſo ſevere a caſtigation, we ſhall not preſume to gueſs; but his employers, we conceive, will be a little cautious how they truſt his pen in future. This, however, is their concern; and, having given this general opinion, we ſhall leave the controverſial part of the tract, and content ourſelves with bringing forward a few paſſages of more general uſe and entertainment; ſuch as a writer of Mr. G.'s ability ſeldom fails to interſperſe in any thing he gives to the preſs.

Let us not, in juſtice to the writer, omit the reaſon he aſſigns for thus noticing the attack upon his work; which, according to very reſpectable opinions, it would have been more dignified to leave to ſilent oblivion. After noticing a paſſage in which the critic had expoſed himſelf to juſt reprehenſion, by a remark equally pert and futile, he ſays:

"It was this, among many other paſſages, that induced my friends to diſſuade me from noticing, what would exci e only a momentary contempt by its rancour, or commiſeration by its folly, and be forgotten for ever. That it would ſo, is certain; nay, it is already forgotten; and this conſideration alone determined me to drag it forward once more into notice. It is not for the true intereſts of literature, that obtruſive and malicious blockheads ſhould be forgotten:—they ſhould be gibbetted, for the ſcorn of wiſe men, and the terror of fools. This has always been my opinion; and I rejoice when a name, whoſe impotence would not have preſerved its rancour from oblivion for a day, is ſnatched from the gulf, and hung up *in terrorem!*" P. 28.

* Brit. Crit. vol. xx. pp. 512, 615.

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There is certainly much good ſenſe in this remark, and the effort may be regarded as the act of a patriot in the region of letters. The following paſſage contains ſome remarks on Engliſh ſtyle, which may be of general utility. They form the author's vindication of that ſtyle which he has employed in his pleaſing notes on Juvenal.

" I have yet a word to ſay on the notes: to attempt a refutation of the charge of " vulgarity" would be ſuperfluous; it is only brought againſt them by this critic: by writers of a different ſtamp, the language in which they are compoſed is ſaid to be light, elegant, and eaſy.

" Since my dear ſoul was miſtreſs of herſelf,
And could of books diſtinguiſh—

I have been principally converſant with thoſe of the beſt age of Engliſh literature: I ſhall not, perhaps, gain much credit for judgment in ſaying, that the period to which I allude is from the laſt years of Elizabeth to the death of James. I know it is now an inveterate cuſtom to ſneer at the name of James; and that every witling thinks himſelf competent to ſcoff at his witches, his tobacco-blaſts, and his dog *Stenie*; but the age I have mentioned produces ſomething better than all theſe; and amongſt the reſt, great maſters of a ſtyle, pure, copious, elegant, nervous, flowing, light, airy, and harmonious. Theſe I have ſtudied; if without profit, it is not from want of induſtry, but of ability; and I could never perceive, either that they ſhunned the uſe of familiar phraſes, and ſuch as were employed in ordinary converſation; or that, if they did, their language was much improved by it.

" This had not eſcaped the obſervation of Dryden. Every reader —I ſpeak from my own feelings; but I preſume, that every reader of his proſe works has experienced a ſweetneſs that hung upon his mind; a nameleſs ſomething, that operated as a ſpell, and ſeduced him onward. The principal agent in this powerful necromancy is the frequent and judicious interſperſion of words and phraſes in common uſe. In extent and variety of learning, Dryden is ſurpaſſed by many; in conſiſtency and truth, by more. Leſs is to be gleaned from his criticiſms than a careleſs reader would imagine; yet what reader of taſte ever laid him down without regret? If this be true of his proſe, it is no leſs ſo of his verſe: " truth," as Shakſpeare ſays, " is truth to the end of the reckoning;" it cannot therefore be more true; but certainly the poetry of Dryden has a greater portion of colloquial language diffuſed through it than his proſe. How much of the irreſiſtible ſweetneſs of his fables ariſes from this cauſe! The mind is inſenſibly led on: it is ſoothed; it is lulled into a delicious languor, by terms familiar to it; by combinations which are inſtantly acknowledged; not jolted and ſtartled, as in ſome of the admired writings of the preſent day, where harſh and affected inverſions encumber every page. It is as pleaſant to dance bareſoot over Derbyſhire ſpar, as to pore upon many of our popular compoſitions, which, like the proſe of Gibbon and the poetry of Darwin, are ſtuck full of points and ſparkles,

ſparkles, that dazzle and confound the ſight no leſs than the judgment." P. 36.

There is more ſound and uſeful criticiſm in this paſſage than in many ſheets of ordinary writers: the remarks on the beauties of Dryden are of exquiſite taſte and judgment; nor is the cenſure of Gibbon and Darwin leſs juſt. Nor can we reſiſt the pleaſure of adding the further opinion reſpecting the former of theſe two, which is ſubjoined in a note to his name.

"Accuſtomed to think for myſelf, I have a kind of contempt for a cockatoo, who merely repeats another's words. In the introductory ſentence to this egregious review (of his Juvenal) my "ſelf-complacency,"—G— knows why,—unleſs it be that our names begin with the ſame letter, is ſaid to be ſcarcely exceeded by that of "the luminous Gibbon." The *luminous* Gibbon! He is indeed luminous to ſuch as bring to his work a greater portion of information than himſelf poſſeſſed; but is he ſo to this purblind reviewer? The luminous Gibbon, in ſhort, is one of the obſcureſt writers in the Engliſh language, affectedly ſo:—hints, inuendos, paraphraſtic deſignations, occur in every page of his latter volumes; and, unleſs the reader be previouſly acquainted with the ſubject, he will ſeldom know about whom or what the author is writing."

There cannot be a more juſt remark, nor one more proper to enlighten thoſe who blindly admire Gibbon, becauſe he is famous, without being able to diſcern his real merits or faults. With reſpect to Mr. Gifford, the truth is, that though his "ſelf-complacency" is ſneered at by his unknown aſſailant, he is never more to be admired than when he ſpeaks of himſelf, and that, on account of the unaffected modeſty with which he does it. It is indeed, as he terms it, "a manly modeſty"—he "comes not ſneakingly forward, to ſue for praiſe in formâ pauperis;" but ſtill he ſpeaks with modeſty, and indeed, for one ſo gifted, with humility. The third Satire, for example, being particularly ſingled out for the reprehenſion of his critic, he thus pleads for it.

"All this fury is laviſhed on the tranſlation of the third Satire. In an unobtruſive note (p. lxiv.) I ventured to obſerve it "was the only one which had eſcaped alteration." Twenty years after it was written, it was found amongſt Mr. Ireland's papers, copied from my ſchool-exerciſe: and I confeſs—to my ſhame, as the critic will affirm—that I felt a ſlight viſitation of pride, in printing it, "with all its imperfections on its head." I ſaid to myſelf, ſome generous ſpirit, ſome liberal protector of indigent induſtry ſtruggling with difficulties, in the laborious purſuit of knowledge, may be curious—may be pleaſed, perhaps, to ſee what could be done after an education of eighteen months, by the help of ſuch poor aids, as a country ſchool of no reputation could ſupply. All this I thought; but I made no parade of it, not even to my deareſt friend; nor would the circumſtance have ever

ever been mentioned by me, had not the reviewer, with an ungenerous and unfeeling triumph over my ſituation, dragged forward this very Satire, and commented upon it with all the virulence of inſolent brutality, as an impartial ſpecimen of Mr. Gifford's general manner." P. 53.

As we very highly eſteem this writer's critical powers, we were pleaſed to find him in ſome paſſages ſtrongly confirming our publiſhed opinions. In our 15th volume, p. 190, we noticed and condemned a ſtrange Poem, called Gebir, which however ſome were fooliſh enough to admire; and the author has ſince mentioned it as his title to public notice, in a ſtill more ſtupid collection of Poems. This Gebir, Mr. G. with more ſeverity than we choſe to aſſume, but with perfect truth, ſtyles "a jumble of incomprehenſible traſh—the moſt vile and deſpicable effuſion of a mad and muddy brain that ever diſgraced, I will not ſay the preſs, but the *darkened walls* of Bedlam." P. 7.

Towards the latter end of this tract, Mr. G. mentions Milbourne's *Critical Review* of Dryden's Virgil; finding this now almoſt forgotten piece of ſpite, on a ſtall, we had the curioſity to buy it, and a memorable example indeed it exhibits of blind prejudice and impotent rage. The fate of its author ought to be a warning to all critics, not to judge by their paſſions inſtead of their underſtandings. Till he publiſhed this unfortunate effuſion, Luke Milbourne was in tolerable credit; had produced Academical Verſes, and was eſteemed ſomewhat of a ſcholar. But in attempting to injure Dryden, he ruined himſelf. The poet, if we forget not, diſdained to anſwer him; but his abſurdity gained him a place in the Dunciad; and Johnſon has again ſacrificed him to the manes of Dryden, in his critique on the works of that great poet. Thus immortalized in infamy, he muſt wiſh, if he can be conſcious of the effect, that he had drank inſtead of uſing the ink which wrote his book; or that he could now ſteep its pages in the deepeſt gulf of Lethe, and waſh it, by the ſame effort, from the remembrance of the literary world. The critic who attacked this new tranſlation of Juvenal, is only protected from a ſtill worſe fate, by being anonymous; let him envelope his name in tenfold darkneſs, till this tranſaction be forgotten, or all his poſterity will be aſhamed of it.

ART. IX. *The Elements of Natural or Experimental Philoſophy. By Tiberius Cavallo, F. R. S. &c. With Plates. Four Volumes.* 8vo. 2l. 2s. Cadell and Davies. 1803.

THE former publications of Mr. Cavallo have been ſo favourably received by the public, and his abilities are ſo well known, that this extenſion of his labours cannot fail to be regarded

regarded with pleaſure by thoſe who cultivate the ſtudy of natural philoſophy. He has, on various former occaſions, been ſucceſsful in explaining and elucidating, in a ſatisfactory manner, the ſubjects on which he has treated, by a methodical arrangement, an eaſy and familiar ſtyle, and a reference to well-known obſervations and eaſy experiments. This plan he has very properly endeavoured to purſue in the preſent work; with what ſucceſs will, in ſome degree, appear from the following obſervations.

The great extent of his work, and the variety of ſubjects which are explained, neceſſarily produce a diſſimilarity between the ſeveral parts, ſome of them being more abſtruſe than the others. To render the various branches of experimental philoſophy equally plain, or capable of the ſame ſimplicity of explanation, and cauſe them to vary only in the relative number of their propoſitions (although it be the goal to which all the labours of philoſophers ultimately tend) is totally impoſſible, in the preſent ſtate of our knowledge. As a means of counteracting, as much as poſſible, this imperfection, Mr. Cavallo has, with great judgment, ſeparated the abſtract mathematical demonſtrations from the more obvious and experimental part of his work, and placed theſe demonſtrations in the form of notes. By this method, he is enabled to give a connected view of the ſubject, unembarraſſed by the interruptions which theſe demonſtrations would unavoidably occaſion; and a reader, who is only beginning the ſtudy of the ſcience, can acquire from the text a general knowledge of it, undiſmayed by the abſtruſeneſs of the acroamatic parts, which, if not thus ſeparated, might, in ſome caſes, deter him from proceeding. Former writers on moſt of the ſubjects here deſcribed, have, in general, either incumbered their works with operoſe deſcriptions of a variety of mechanical contrivances to illuſtrate the doctrines they deliver, or omitted entirely to deſcribe the practical means, whereby the agreement of the theory with actual experiment can be ſhown. It is certainly difficult to obſerve a due medium in this reſpect; Mr. Cavallo, however, has done all that could be expected, having endeavoured, and, in our opinion, with ſucceſs, to avoid giving ſuperfluous practical illuſtration, or leaving any point doubtful, when capable of an experimental proof.

The firſt volume commences with a general idea of natural philoſophy, the rules of philoſophizing, and an explanation of the terms uſually employed, the meaning of which is at all remote from common uſe. From theſe explanations and ſubſequent doctrines, we find that, notwithſtanding the author requires a previous knowledge of the mathematics, which he emphatically

cally ſtyles (p. 10) *the language of nature;* he is, by no means, attached to all the tenets of its profeſſors, although regularly deducible from the principles of that ſcience. This appears, from what he ſays reſpecting infinity.

"The word infinity has likewiſe been productive of numerous diſputes. Many odd poſitions have been aſſumed for the ſupport of ſpecious arguments, and ſeveral abſurd conſequences have been deduced from them. Theſe errors have principally ariſen from the idea of ſomething determinate which has been annexed to the words infinite or infinity, inſtead of ſomething, indefinite and indeterminate. In conſequence of this idea, infinites have often been compared together, and one infinite has been ſaid to be the double, or treble, or the half, &c. of another infinite; whereas infinites (in the true ſenſe of the word, which means ſomething greater or leſs than any aſſignable quantity, but not determinate) are incapable of compariſon; ſince an indeterminate quantity cannot bear any aſſignable proportion to another indeterminate quantity; and of courſe one infinite cannot be ſaid to be greater than, equal to, or leſs than, another infinite.

"It has been uſually alledged, that if a line be infinitely extended one way only, and another line be infinitely extended both ways, the latter infinite line muſt be double the former infinite line, which evidently implies a limited or determinate length; namely, that the latter line has been extended on either ſide as much as the former line has been extended one way only." Vol. i. p. 19.

Theſe obſervations are correct, and tend to prevent much idle paradox, and confuſion of terms. In treating of the properties, common to matter in general, which is the ſubject that immediately follows, the ſame freedom of opinion is uſed, in conſidering diviſibility, not as a common property of matter, but rather, of extenſion in the abſtract only. The accurate experiments of the chemiſts, in reſpect to the alterations of ſpecific gravity which takes place on the union of bodies, and which is moſt commonly different from the mean, is adduced by Mr. C. as a proof, that impenetrability can belong only to the ultimate parts into which matter may be reſolved, and not to its groſſer forms.

Gravitation is enumerated among the common properties of matter; and yet it does not appear, from any experiments, that caloric light, the electric fluid, or the magnetic fluid, have any weight, but rather the contrary; nor will this obſervation have the leſs force, if we ſhould be diſpoſed to admit, that the phænomena ſaid to be produced by theſe fluids, are effected by the various modifications of one common medium; ſince the want of gravity in that medium muſt be equally acknowledged. It is alſo an apparent contradiction, to enumerate gravitation as a common property of matter at the ſame time with the *vis inertiæ*, or paſſiveneſs; the preſence of one neceſſarily inferring the abſence of the other.

A con-

A conſideration of the experiments of the chemiſts has, as we have already noted, cauſed the impenetrability of matter to be reſtricted, by Mr. Cavallo, to the ultimate parts only; it alſo appears to us, that, if the *vis inertiæ* can be conſidered as any thing more than an aſſumption of the mathematical philoſophers, the great improvements lately made in the theory of chemiſtry muſt cauſe that property to be reſtrained (contrary to what was ſtated reſpecting impenetrability) to the groſſer forms of matter only, and not to its ultimate parts; as its exiſtence in them ſeems totally incompatible with thoſe properties, which chemiſtry is forced to acknowledge, as the baſis upon which its whole theory is founded. In fact, the recent extenſion of chemiſtry has weakened the whole doctrine of the common properties of matter, founded as it was, upon ſimple mathematical abſtractions, which ought to be conſidered only as the expreſſion of the elements of calculation, and not as the expreſſion of facts; the want of which diſtinction, has produced much confuſion and error.

This *vis inertiæ* (or property of bodies, whereby they have no power to put themſelves in motion, if at reſt; or to ſtop themſelves, if in motion) has given riſe to a curious propoſition (vol. i. p. 35) reſpecting the voluntary motions of animals.

"A novice in philoſophy may perhaps be induced to ſuſpect the truth, or generality of this property of matter, by obſerving that a man, or other animal, can eaſily move himſelf from reſt, or ſtop his motion: but in this caſe it muſt be remarked, that the animal receives a general impulſe at the commencement of his life, and that all his actions, as long as he exiſts, are the conſequence of that original impulſe."

The inſtance of a clock (which being ſet in motion, continues to move for a certain time, and at ſtated periods ſtrikes a determinate number of ſtrokes on the bell) being given, he proceeds as follows.

"What has been ſaid of the clock will perhaps be ſufficient to remove the difficulty reſpecting the apparent ſelf-moving power of more complicated mechaniſms, ſuch as that of an animal or vegetable body. But although we are led by the analogy of much ſimpler movements to admit the dependence of animal and vegetable motion on an original impulſe; we do not, however, preſume to explain the origin, dependence, and poſſible modifications of that impulſe, our underſtanding, and our knowledge, being as yet inſufficient to explain the nature, and the laws of that original energy." P. 37.

We cannot, however, avoid remarking, that the attempt to reduce animal motions entirely to mechanical principles, is one which never can be altogether ſucceſsful: the origin of voluntary

motion being ſomething which, according to all appearance, cannot poſſibly be communicated to mere mechaniſm; and the ſuppoſition that it can, leads to nothing better than complete materialiſm*. We know not of any mechanical power at all analogous to *volition*, which exempts animated bodies altogether from the general law of inert matter, as being unable to change their ſtate of motion or reſt. The notion of an *original impulſe* certainly does not apply to this caſe. The doctrine of motion being the foundation of natural philoſophy, it became neceſſary to explain it in the moſt ſatisfactory manner; which has been done with great clearneſs, although with ſome degree of prolixity. This ariſes partly from the above-mentioned ſeparation of the mathematical demonſtrations from the text itſelf; and perhaps, alſo, from the importance of the ſubject which naturally induced the author to enlarge upon it. Although this Part, indeed, might poſſibly have been compriſed in a ſmaller compaſs, yet the condenſation would have been, in ſome reſpects, injurious; for, as Mr. C. himſelf obſerves, p. 147, "it is frequently far more laborious to deduce every particular caſe from one comprehenſive rule, than to read a particular propoſition for every ſingle caſe." In treating of compound engines, Mr. C. merely mentions ſteam, as being a moſt powerful agent, but does not give the ſmalleſt deſcription of a ſteam-engine. This omiſſion we think very extraordinary, when we conſider the great uſe now made of ſteam-engines in all mechanical works.

On examining the figure referred to in p. 322, namely, plate viii. fig. 8, we obſerve a ſlight miſtake; the threads C. I. being attached to the ball to be ſtruck E. inſtead of the ſtriking ball A. The letters A. and B. are alſo omitted to be annexed to the two ſuſpended balls. When we conſider the great utility of projectiles in the operations of modern warfare, we are led to wonder at the uncertainty under which that part of dynamics ſtill labours.

Having paſſed over the general properties of bodies, on the ſuppoſition that they are ſolid, the next ſtep is to conſider them in a fluid ſtate, under the two great diviſions of *Hydroſtatics* and *Pneumatics*. But, before he enters on theſe branches, Mr. C. takes a rapid ſketch of the variety of nature; and gives a general view of all the bodies which are known, or ſuppoſed to exiſt, and of the properties which belong to them. The following extract will exhibit his ideas of the active powers of nature.

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* See our reflections on *Power*; Art. xii. p. 280.

" Beſides what relates to light, heat, electricity, and magnetiſm, there are four ſorts of attraction, viz. 1ſt. The attraction which every known body has towards all the reſt, and which is called gravitation; 2ndly. The attraction which homogeneous parts of matter have towards each other, or by which they adhere to each other, and which is called the attraction of aggregation; and ſuch is the power by which two ſmall drops of quickſilver, when placed contiguous to each other, ruſh, as it were, into each other, and form a ſingle drop; 3dly. The attraction of coheſion, or that power by which the heterogeneous particles of bodies adhere to each other, without any change of their natural properties; ſuch as the adheſion of water to glaſs, of oil to iron, &c.; 4thly. The attraction of compoſition, or of affinity, which is the tendency that parts of heterogeneous bodies have towards each other, by which they combine, and form a body, differing more or leſs from any of its components.

" Repulſion takes place, either between the homogeneous, or between the heterogeneous, parts of bodies; but the exiſtence of the former is, with great reaſon, much doubted.

" It is remarkable, that of all theſe properties, we only know the exiſtence, and ſome of the laws under which they act; but we are otherwiſe utterly ignorant of their nature and dependance." Vol. ii. p. 19.

To this is ſubjoined, in a note.

" The inveſtigation and the knowledge of the laſt ſort of attraction or affinity is the moſt uſeful and extenſive, it being the foundation of chemiſtry, and of various arts. Its inveſtigation is likewiſe very intricate; for it is different between any two bodies, from what it is between any two others; and it fluctuates according to a vaſt variety of circumſtances. Thus, for inſtance, a certain body A has a greater tendency to mix with another body B in a particular temperature, than in any other. The ſame body A has a greater affinity to another body B, than to a third body C; and it may have no affinity at all, or even a repulſion, towards a fourth body D. Yet when D and C are mixed, ſo as to form one compound body, then A may have an affinity to that compound."

That the homogeneous parts of air, the ſeveral gaſes, the electric and magnetic fluids, repel each other, is allowed by the author, when treating on thoſe ſubjects; and the apparent repulſion between quickſilver and glaſs is explained, as being owing to attraction only; hence, there appears ſome inaccuracy in the paſſage here quoted; which we ſuſpect to have ariſen from the author's having had in view, a theory of the elements propoſed by Dr. Higgins, in his Eſſay on Light; in which he ſuppoſes ſeven elements, and that the homogeneous parts of two of them attract each other, and that thoſe of the other five repel each other.

The diſtinction between the attraction of coheſion and of compoſition, is evident from the above definitions; yet, in page 410 of this ſecond volume, he ſays:

" There

" There is an evident attraction between water and air, viz. the attraction of coheſion. If a ſmall bubble of air be introduced in a glaſs veſſel filled with boiled water, and inverted in water, that quantity of air will diſappear in a day or two."

To this, in a note, is ſubjoined.

" It is impoſſible to annex more appropriate names to indefinite or unſettled ideas. Certain it is, that water will abſorb a quantity of air, and that air abſorbs a certain quantity of water; and to thoſe abſorbing powers we give the name of attraction, or diſſolving property, whether they are really owing to the attraction of coheſion, properly ſo called, or not."

Here the attraction of coheſion (or capillary attraction, which is uſed as a ſynonymous term, in page 133) is confounded with the attraction of compoſition, or ſpecific attraction, notwithſtanding the clear and diſtinct manner in which they had been previouſly defined and characterized, in the opening chapter of this part, as above quoted.

Vol. ii. page 50, end of former note 3. The baroſcopes founded on the principles mentioned in this note ſhould have been explained.

Under the general head of *Hydroſtatics*, we have not only the ſubjects commonly arranged under that title, together with large tables of ſpecific gravities, from the lateſt and moſt correct experiments, but alſo all the mechanical properties of non-elaſtic fluids, with the new and intereſting experiments of Profeſſor Venturi: ſo alſo the *Pneumatics* of this author include meteorology, acouſtics, and muſic; the philoſophical part of which latter is explained in a conciſe but ſatisfactory manner.

Among the various philoſophical experiments which have been made the ſubject of public exhibitions, acouſtic deceptions have for ſome time been the principal. The following paſſage (taken from vol. ii. page 341) may afford ſome clue to the myſterious converſations of the Inviſible Girl, and to the powers of ſome apparent, but not real, ventriloquiſts.

" The ſpeaking trumpet throws the ſound directly before its aperture, and very little of it can be heard by perſons who are out of that direction.

" Upon this principle ſeveral curious contrivances may be made; and the ſpeaking of the inanimate figure, ſuſpended in the air, which was exhibited in London ſome years ago, depends upon the ſame principle. The mechaniſm was as follows: a wooden figure was ſuſpended in the air, by means of ribbands, in an opening between two rooms. There was a perforation, about an inch an half in diameter, from the mouth to the upper part of the head. This aperture had an enlarged termination on the top of the head, and with the other ex-

tremity communicated with a ſort of ſpeaking trumpet, which was faſtened to the mouth of the figure. Behind the partition, the enlarged or funnel-like opening of a tube was ſituated directly oppoſite to, and at about two feet diſtance of, the aperture on the head of the figure. The tube behind the partition was bent in a convenient form, and a concealed performer applied either his mouth or his ear to the other end of the tube. Now, if a perſon applied his mouth to the opening of the trumpet, and ſpoke into it, the ſound paſſed from the opening on the head of the figure through the air, to the opening of the tube which ſtood facing it, behind the partition of the rooms; and the perſon who applied his ear to the farther opening of the tube would hear it diſtinctly; but other perſons in the room heard very little, if at all, of the ſaid articulated ſound; and the ſame thing took place, when the concealed perſon ſpoke with his mouth cloſe to the fartheſt end of the tube, and another perſon placed his ear cloſe to the opening of the trumpet; which ſhews, that the ſound paſſed almoſt entirely in a ſtraight direction, from the opening on the head, to the oppoſite aperture of the tube, and vice verſa. This made it appear as if the wooden figure itſelf comprehended words, and returned an adequate anſwer."

As the *Phantaſmagoria* has lately obtained a ſimilar celebrity in London, we expected to have found ſome explanation of it, under the ſubject of the magic lantern, in vol. iii. p. 272; but it is not even mentioned.

The general properties which belong more to the forms in which matter is exhibited, than to the intrinſic nature of matter itſelf, being thus diſcuſſed, chemiſtry, or rather that part of it which treats of the peculiar natures of ponderable ſubſtances, occupies the remainder of the ſecond volume. The view taken of this ſcience is very ſlight, and ſuch as by no means accords with the other parts of the work. Detailed accounts of the reaction of various bodies on each other were not, it is true, required by the general tenor of the plan purſued by Mr. Cavallo; but a chapter, which ſhould have abridged, and adapted to modern improvements, Bergmann's Treatiſe on Elective Attractions, is certainly wanted to render this part equal to the reſt; as, upon theſe attractions, all the operations of chemiſtry depend; and the doctrine of them is connected, both in form and matter, with thoſe parts of philoſophy which are ſo amply illuſtrated by him.

Next to elective attractions, the phænomena of cryſtallization form the moſt important part of chemiſtry; and, when we conſider the importance of the ſubject, and the regular mathematical form into which the penetrating genius of M. Haüy has reduced cryſtallography, or, as it may be more properly termed, cryſtallology, we are rather ſurpriſed to find it omitted in theſe Elements.

In

In treating of the operations of chemiſtry, as furnaces are certainly as neceſſary as moſt of the inſtruments deſcribed by Mr. C. a more detailed account of them ſhould alſo have been given, inſtead of referring to Macquer (erroneouſly ſpelt Macquiar) and Lavoiſier for information: the author, at leaſt, ſhould have deſcribed, and illuſtrated by figures, a ſmall portable polychreſt furnace for general experiments, (of which kind, Dr. Black's is the moſt ſimple,) and one alſo for raiſing a violent heat, the uſual conſtruction of which is given by Dr. Berkenhout, in his Firſt Lines. The means of forming ſuch a furnace within a common chimney, without impeding its other uſes, as practiſed by Clouet, is ſhown by Lagrange, in his Manual of Chemiſtry (a work referred to by Mr. C.) and is ſo uſeful, that it ſhould not have been omitted.

In the operations of modern chemiſtry, *Gazometers*, if not abſolutely neceſſary, are, however, of too much conſequence to be paſſed over in ſilence. The ſimpleſt kind ought to have been deſcribed, and a figure of it given; eſpecially as we do not conceive that the recompoſition of water, as deſcribed in vol. ii. p. 546, can be well performed without them.

The ſpace taken up by fig. 3 and 7, plate xvii. repreſenting a ſieve, might have ſufficed for one of theſe articles.

(To be concluded in our next.)

ART. X. *The Inſtitutions of the Practice of Medicine, delivered in a Courſe of Lectures, by J. Baptiſt Burſerius de Kanifeld. Tranſlated from the Latin, by W. Cullen Brown. Vols. III. IV. and V.* 8vo. Cadell. 1802.

OF the former volumes of this work, an account has been already laid before our readers in the Britiſh Critic for 1801.

We now proceed to notice the remaining volumes, of which the third completes the hiſtory and treatment of eruptive fevers, containing an account of the ſmall-pox, petechiæ, and miliary eruption; with a remark on the plague. Concerning theſe diſeaſes, on which ſo many authors have at different times written, we find nothing which particularly calls for attention.

The fourth volume treats of the diſeaſes of the head, mouth, and throat, including convulſive affections, delirium, parotids, gloſſitis, angina, &c. Thus the author has brought together, in defiance of all noſology, a multitude of oppoſite diſeaſes.

This

This method was adopted by medical writers ſome centuries ago; but we little expected to ſee it retained by the principal profeſſor in a celebrated ſchool of phyſic, of the preſent times. The Chapter, however, on the Swelling of the Parotids (Mumps) contains ſome good remarks; though the author does not appear to have had a right notion of the contagious nature of this diſorder. It prevailed epidemically in ſeveral parts of Italy in 1782; and, where no metaſtaſis to the teſticles in male ſubjects, or to the mammæ or inguinal glands, in female patients, took place, a troubleſome vomiting frequently came on, accompanied with a ſenſe of weight at the epigaſtrium, after the ſwelling of the parotids and the fever were diſcuſſed. The diſeaſe appeared at Pavia "in the month of March, after a great fall of ſnow and ſudden froſt." We inſert the following account in the words of the tranſlator.

"The parotid and maxillary glands ſwelled enormouſly, and became tenſe and remarkably hard. The colour of the ſkin was ſcarcely changed; and if any redneſs appeared externally, it was extremely ſlight. But they were accompanied with a conſtant, irregular, and generally violent fever, except [in] a few patients; who were more ſlightly affected. Thoſe who were more ſeverely affected, laboured under debility, nauſea, vomiting, frequent ſighing, and a tendency to fainting, particularly in the erect poſture. At the beginning, gentle cathartics, clyſters, diluent and diaphoretic drinks, and bleeding were not omitted; the blood, however, was covered with no inflammatory gluten, which is generally wanting in theſe diſeaſes, as alſo appears from the obſervations of others. The diſeaſe goes through its ſtages generally in eight or nine days, and is reſolved either by a diarrhœa, a ſweat, a diſcharge of urine, or by an epiſtaſis. In children and young people, a diſcharge of blood from the noſe occurring on the fourth or ſeventh day (at Bologna) was generally obſerved to effect a true criſis, by which they were immediately reſtored to health. It does not appear that any perſon died of this diſeaſe (as it prevailed in Italy in the year before mentioned) however violent in degree. But nobody ought raſhly to rely upon himſelf, and deſpiſe the diſeaſe on account of its mildneſs, as a fatal tranſlation to the lungs or brain may occaſionally occur." P. 452.

The fifth, and laſt volume, treats of Diſeaſes of the Cheſt and Abdomen. Here again we have acute and chronic diſeaſes, inflammatory and convulſive affections, profluvia, and ſuppreſſions, diſorders of increaſed and diminiſhed action, all grouped together.

In this, as indeed in moſt of the other volumes, diſeaſes are divided and ſubdivided with a minuteneſs, which, while it cannot fail to perplex the ſtudent, leads to no practical uſe. In the treatment laid down, we too often meet with obſolete farragoes of medicines, ſhowing that pharmacy ſtill remains in a very contemptible

contemptible ſtate in Italy: and, upon the whole, Burſerius, whoſe chief merit conſiſts in his hiſtories of diſeaſes, written in eaſy and by no means inelegant latinity, and in the views he gives, accompanied with notes and references, of the obſervations and opinions of others, wants the ſimplicity and efficacy, which conſtitute the excellence of the healing art, as practiſed at this day in Great Britain.

ART. XI. *A Tour, performed in the Years* 1795-6, *through the Taurida, or Crimea, the Ancient Kingdon of Boſphorus, the once-powerful Republic of Tauric Cherſon, and all the other Countries on the North Shore of the Euxine, ceded to Ruſſia by the Peace of Kainardgi and Jaſſy; by Mrs. Maria Guthrie, formerly acting Directreſs of the Imperial Convent for the Education of the Female Nobility of Ruſſia; deſcribed in a Series of Letters to her Huſband, the Editor, Matthew Guthrie, M. D. F. R. S. and F. S. A. of London and Edinburgh, Member of the Philoſophical Society of Mancheſter, &c. &c. Phyſician to the Firſt and Second Imperial Corps of Noble Cadets in St. Peterſburgh, and Counſellor of State to his Imperial Majeſty of all the Ruſſias. The Whole illuſtrated by a Map of the Tour along the Euxine Coaſt, from the Dnieſter to the Cuban; with Engravings of a great Number of Ancient Coins, Medals, Monuments, Inſcriptions, and other curious Objects.* 4to. 446 pp. 1l. 11s. 6d. Cadell and Davies. 1802.

THE authoreſs of this work was appointed by the late Catharine of Ruſſia, to the arduous and honourable office of ſuperintending the Imperial Convent for the education of the female nobility of Ruſſia. She was induced, on account of her health, to travel through the ſouthern provinces of Ruſſia, and addreſſed theſe Letters, while on her progreſs, to her huſband, the editor, at Peterſburgh. It may, therefore, be conſidered, if the reader pleaſes, as the work of two diſtinct writers. The lady, giving an account of the modern ſtate of each province and city that ſhe viſited, and her huſband, adding the ancient hiſtory of each during the times of the Greeks, Romans, Goths, Genoeſe, Venetians, Tartars. The editor himſelf formerly publiſhed in French, a work, entitled Noctes Roſſicæ, or an account of the moral antiquities of the ancient dominions of Ruſſia, and his object was to have this conſidered as a ſuitable Appendix.

The

The ſpace of country here traverſed and deſcribed, though well known to the ancients, has certainly been, from various cauſes, almoſt inacceſſible to modern travellers; and particularly from the jealouſy or ignorance of its Turkiſh maſters.

As a work of entertainment, we have little ſcruple in recommending it; but whoever expects to find any profound remark, critical elucidation, or great acceſſion of knowledge, will probably be diſappointed. We inſert ſhort ſpecimens of different kinds, that the reader may determine for himſelf.

"LETTER XXV.

"*From Mankoup, the Tabane of Ptolomy, and Kaſtron Gothias of the Middle Ages.*

"We deſcended from the Jews' Citadel into the deer park of the Chan, ſurrounded by horrible precipices, which ſerve for walls to confine game; and, on advancing to the edge of this terrible lovers' leap, whence it makes you giddy to look down on the valley below, we perceived the ruins of an antient building, more than a hundred fathoms below us, which we were told had once been an antient hunting ſeat of the Crimean Chans.

"On reaching the bottom of the ſecond valley, which leads to another hill, we ſaw among the high graſs ſome remains of an antient city, which we were told was called Marianapol, but of which I find no mention in antient authors. Theſe marks of former population lay at the bottom of a mountain, on the ſummit of which are ſtill found the ruins of Mankoup or Manghoup, the Tabane of Ptolemy, and the Kaſtron Gothias, or Goths' Citadel, of the Middle Ages; a city which bore the rank of capital of the principality of Gothia in the ninth century, and was erected in the mountainous part of the peninſula, when that people, together with the Alains, were driven from the lower grounds by a new race of conquerors, called Kozares, after being maſters of the Taurida from the ſecond century. Here it was that they took refuge; and the highland principality thus erected always exiſted, though probably as a tributary ſtate, through all the changes of Tartar ſovereignty, till the Turkiſh Conqueſt in the ſixteenth century; which ſhows them to have been a brave people, and well ſkilled in defending places in thoſe days.

"There is a little monaſtery cut out of the rocks in the ſide of the mountain, and dedicated to the Virgin Mary, probably by the Goths, who were Chriſtians, and introduced their religion, churches, and biſhops, into all the cities that they poſſeſſed, ſome of which are ſtill ſtanding, and will be noticed hereafter.

"A little rough path conducted us from the bottom of the mountain to the foot of a flight of ſteps, hewn out of the rock, which leads up to the monaſtery, and which we mounted beneath the rays of a burning ſun.

"Firſt, we came to a few little wooden cells, ſtuck in a manner to the rocks, and ſuſpended in a frightful ſtyle above the valley; probably intended to try the courage, and reduce the bodies, of pampered ſinners, before entering the cool receſſes of the excavated rock; and

there was ſurely little danger of their carrying in much of their worldly plumpneſs with them, if they paſſed a ſummer in theſe ſweating boxes by way of ordeal, and did not break their necks during the noviciate; an eſcape, however, which, in my opinion, would be no ſlight mark of their being in the number of the elect, and deſtined for the ſervice of the Virgin. One ſolitary monk now occupies them alone, who is certainly arrived at a ſtate of body that might almoſt gain him admiſſion into a rabbit-hole.

"A little farther up we met with two cells cut in the rock (probably the ſecond ſtage of probation), furniſhed with ſome rude utenſils; and, in mounting ſtill higher, we came to a little veſtibule that opens into the chapel, ſituated in the very heart of the living rock, and only lighted by the feeble rays which paſs through this anti-chamber, the leſs wanted, however, as wax tapers are burning day and night in honour of the ſaint, and add much, in my opinion, to the religious awe inſpired by the ſanctuary.

"This chapel offers very little to curioſity, independent of its ſituation and conſtruction, except a rude figure of the Virgin, and ſome old coins hung about it, the offerings of her pious votaries; but what attracted much of our attention was, a ſmall cradle hung on the wall, whoſe hiſtory makes it intereſting. It is the grateful offering of a good woman, who, having been long condemned to barrenneſs, came to obtain the Virgin's interceſſion in her favour, and remained a few days in the ſacred place, to have the advantage of the prayers of the holy fathers; when lo, at the end of nine months (wonderful as it may appear) the pious chriſtian was delivered of a fine roſy boy, and, on her recovery, came to offer the little cradle as a mark of her gratitude and ſatisfaction; and it is accordingly preſerved with much care, as an encouragement to other ſterile females to apply to the Virgin in the ſame manner.

"The numbers, however, of theſe charitable fathers are ſadly reduced in theſe ungodly times, as now only two remain out of 72, the antient complement; inſomuch that the lower cells, to the ſcandal of religion, ſerve at the preſent moment to lodge the neighbouring flocks, inſtead of their own as formerly.

"But it is time to deſcend from this wonderful mountain, to procure ſomething more ſolid than the ſharp air that we breathe here, which has given an excellent appetite to Yours, &c." P. 86.

"LETTER XLIX.

"The fair Circaſſians," ſays Mr. Keelman, "of whom three were offered me for ſale in 1768, were brought from their own chamber into mine (as we all lodged in the ſame inn) one after another, by the Armenian merchant who had to diſpoſe of them. The firſt was very well dreſſed, and had her face covered in the Oriental ſtile. She kiſſed my hand by order of her maſter, and then walked backward and forward in the room, to ſhew me her fine ſhape, her pretty ſmall foot, and her elegant carriage. She next lifted up her veil, and abſolutely ſurpriſed me by her extreme beauty. Her hair was fair, with fine large blue eyes; her noſe a little aquiline, with pouting red lips. Her features were regular, her complexion fair and delicate, and her cheeks covered

covered with a fine natural vermillion, of which she took care to convince me by rubbing them hard with a cloth. Her neck I thought a little too long; but, to make amends, the finest bosom and teeth in the world set off the other charms of this beautiful slave, for whom the Armenian asked 4000 Turkish piastres, but permitted me to feel her pulse, to convince myself that she was in perfect health; after which she was ordered away, when the merchant assured me that she was a pure virgin of 18 years of age."

"He next offered him two others, older, and less handsome, at 3000 piastres for the two; but these I shall not follow Mr. Keelman in describing, as I am pretty sure that you would not have been a purchaser any more than the honest German; who, however, seems to have set a proper value on the youth and beauty of the first, although "her neck was a little too long" for his taste.

"I was more surprised, probably, than I ought to have been (as common usage renders every thing familiar) at the perfect indifference with which the inhabitants of Caffa behold this traffic in beauty that had shocked me so much, and at their assuring me, when I seemed affected at the practice, that it was the only method which parents had of bettering the state of their handsome daughters, *destined at all events to the haram*; for that the rich Asiatic gentleman who pays 4000 piastres for a beautiful mistress treats and prizes her as an earthly houri, in perfect conviction that his success with the houries of Paradise entirely depends on his behaviour to the sisterhood on earth, who will bear testimony against him in case of ill usage; in short, that, by being disposed of to rich mussulmen, they were sure to live in affluence and ease the rest of their days, and in a state by no means degrading in Mahometan countries, where their Prophet has permitted the seraglio. But that, on the contrary, if they fell into the hands of their own feudal lords, the barbarous inhabitants of their own native mountains, which it is very difficult for beauty to escape, their lot was comparatively wretched, as those rude chieftains have very little of either respect or generosity toward the fair sex. Such is the opinion of the Crim Tartars on this curious subject; who, being Mahometans, have harams themselves, and treat their women as respectfully as any nation in Asia.

"However, notwithstanding all this fine Mahometan reasoning, which seems to put both Turk and Tartar consciences perfectly at ease, how much are we inhabitants of the polished countries of Europe shocked at the horrible practice of parents selling their own children! though I am afraid it was once but too common every where, and that it is attached to a certain state of civil society, which does not abandon it till it arrives at a considerable degree of civilization. I think that you will allow my remark to be well founded, when you consider, that so late as the year 1015, you made an express law in England to prevent parents selling their own children.

"But that this practice was of very high antiquity, we have many proofs; and it must have been widely spread among different nations, as we read of Solomon's haram being filled with the daughters of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, &c. to the amount of 300, certainly all purchased, and most probably from their parents;

parents; as you have proved, in your "Ruſſian Antiquities," that even wives were bought in remote antiquity, before the modern practice was introduced of giving a dowry with a pretty daughter to get her off your hands.

"If it was the uſage in the time of Solomon to purchaſe wives as well as concubines how very extenſive muſt the cuſtom of parents ſelling their children have been, only judging from the 700 ſpouſes of that ſame monarch, who muſt, like his concubines, have come from various countries, if the accuſation of Ezra the Jewiſh extractor be well founded, who lays to the charge of his pagan *wives*, their having engaged the King to worſhip Aſhtoreth, Milcom, Chemoſh, and Molech, probably idols of different nations!

"This long inquiry into the cuſtoms of antiquity, before the chriſtian religion had made ſuch practices criminal, you will eaſily perceive is to enable us to judge with candour of uſages that we find in our travels, ſtill exiſting among men, probably much in the ſame ſtate of civil ſociety as when they were practiſed of old, even by the Jews, the moſt learned and poliſhed nation of early times; and to ſhow that, although we ſhudder with horror in all the pride of our ſuperior lights and cultivated feelings, at uſages ſo repugnant to our own ſentiments and ways of thinking, ſtill we ſhould not too harſhly condemn thoſe who practiſe them, without entering into the different points of view in which they may be ſeen by the inhabitants of the Taurida, Turkey, or any other country where men are led by many concurring cauſes to think differently from ourſelves.

"In taking leave of this once flouriſhing city, I cannot help remarking, that its ruined buildings may once more reſume their antient ſplendour, if the original cauſe that erected them ſhould again operate in its favour; and I by no means think it impoſſible that *Ruſſia*, which brings goods by land from *China*, may one day reſtore the India trade by the antient channels, the Caſpian and Phaſis, more eſpecially ſince its victorious banners are now waving in the very country through which the rich merchandize uſed to paſs, and may probably render the route ſafe in future by a friendly treaty with the natives.

"What miracles has not the India commerce performed in all ages? Is it poſſible to touch on this ſubject without recollecting the ſplendid Palmyra (whoſe ruins ſtill aſtoniſh travellers) raiſed as if by magic on a green iſland, in the midſt of a burning deſert, and from being merely the reſting-place of the caravans, on their way to the Weſt with the riches of the Eaſt; yet it cloathed in imperial purple its queen Zenobia (as it had before done her huſband the valiant Odenathus) who diſputed with Rome the empire of the Eaſt, and placed under her ſceptre Egypt, Syria, and Meſopotamia!

"After ſuch an example, can we be ſurpriſed at the antient ſplendour of this city, while it was the Euxine emporium for India goods? Or can we believe it impoſſible that the re-opening of their ancient channel may rebuild its fallen walls, even in ſpite of the paſſage by the Cape of Good Hope, when we ſee the old land trade to China profitably carried on by Ruſſia ſo long after that important diſcovery.

"The importation into Caffa at the time of Mr. Keelman's viſit ſhall finiſh this long letter, and the ſubject at preſent, till it ſhall again occur

occur in my general ſketch of the Euxine commerce. The principal articles are, peltry; woollen cloth; velvet; ſilk; ſatin; damaſk; gold and ſilver ſtuffs; linen; muſlin; worked and block copper; dying drugs, more eſpecially indigo; cochineal; alum; Brazil, and log-wood. Alſo, gum lac; rice; ſugar; coffee; and *tobacco* (now exported from the ſame city); aloes' wood; cotton, and cotton thread; aniſeed; ſulphur; opium; maſtic; ſarſaparilla; perfumes; paper; dried fruits; ſpices; tin; *iron* (now exported); ſteel; and Nurembourg toys.

"After writing ſuch a liſt, and ſo much out of my uſual train of ſcribbling, I think I may ſafely reſt my hand, and bid you good night; but remember, that this coloſſal ſcrawl is to make up for ſeveral pigmy epiſtles on my lazy days. So adieu." P. 153.

A Map of the Tour is prefixed, compoſed from the lateſt and beſt Ruſſian charts, and in which the ancient, middle age, and modern names of places, are diſtinguiſhed. A ſketch alſo is given from D'Anville's ancient Geography of the Southern Coaſt of the Euxine; but we have the ſatisfaction to learn, that Major Rennel is in poſſeſſion of a Map of the entire Coaſt of the Euxine, made from actual menſuration, of which we truſt the public will, ere long, have the benefit. Many engravings are interſperſed through the work, of ancient coins, medals, monuments, inſcriptions, and other objects of curioſity; we nevertheleſs doubt, whether it will ever become ſufficiently popular to defray the trouble and expences of tranſlation.

ART. XII. *A Syſtem of Chemiſtry. In Four Volumes, &c.*

(Concluded from p. 115.*)*

IT has been often obſerved, that the language of *metaphyſics* is neceſſarily metaphorical, becauſe the terms employed are transferred from ſenſible objects to the phænomena of the mind. It is not leſs true, nor leſs worthy of obſervation, that ſome of the terms employed in *phyſical* ſcience are transferred from mind to matter. This is certainly the caſe with reſpect to the word *power*. Were we not conſcious of the exertion of our own powers, it ſeems not conceivable that we could ever have acquired any notion of *power* at all; for power is not an object of ſenſe, nor, except when in exertion, is it an object of conſciouſneſs. A mere ſeries of events, however conſtantly conjoined, could never have ſuggeſted the notion of power; for day has as conſtantly ſucceeded to night, as motion has reſulted from impulſe or preſſure. Were we not aſſured by experience,

experience, that our own voluntary motions reſult from exertions of our minds, of which we are conſcious, and that without ſuch exertions thoſe motions would not have taken place, we ſhould have conſidered motion as an event equally independent of impulſe and preſſure, however conſtantly conjoined with them, as day is independent of night.

Power, therefore, in its original ſenſe, is a word denoting an attribute of *mind;* nor can we poſſibly form a notion of any *other* kind of power. We ſay, indeed, that heat has the power of liquifying gold, and a magnet the power of attracting iron; becauſe we have uniformly experienced the liquefaction of gold by a ſufficient application of heat, and the approach of iron to a contiguous magnet; but, unleſs we ſuppoſe the magnet and heat endued with intelligence and volition, we muſt be ſatisfied, that they do not *really* poſſeſs what we mean by *power*. If any man affirm, that a being may be the *true efficient* cauſe of an action, which that being can neither *conceive* nor *will*, he ſpeaks a language which we do not underſtand. If he have a meaning, he muſt employ the words *power* and *efficiency* in a ſenſe quite different from their original import; for the only notion which we can form of *real efficiency* is a relation between the cauſe and the effect, ſimilar to the relation between us and the reſult of our voluntary actions. Power to *do* any thing implies, in the very notion of it, a power *not* to do that thing; and as this cannot be conceived in a being not poſſeſſed of *will*, it is obvious that the word power, as employed in the phyſical ſciences, is uſed metaphorically. If what is called attraction and repulſion were the *real powers* of matter, we ſhould find the ſame body, in the ſame circumſtances, ſometimes exerting one of theſe powers, ſometimes the other, and ſometimes neither: but a body, which has once attracted or repelled another at a given diſtance, will always attract or repel it at that diſtance.

Attraction and repulſion, therefore, are mere *events* which we perceive to take place regularly according to fixed laws; but *law*, in the proper ſenſe of the word, cannot regulate the motions of brute matter. Hence we infer, with the utmoſt certainty, that there is ſome ſupreme mind, whoſe *will* it is, that certain portions of matter ſhall, in certain circumſtances, always approach each other, and recede from each other, in circumſtances that are different; for we can conceive no change produced without a cauſe, nor any cauſe truly efficient or active without will and intelligence.

The buſineſs of the natural philoſopher, who leaves will and intelligence to the ſpeculations of the metaphyſician and divine, is not to inveſtigate *cauſes*, but to arrange *events*, and

aſcertain

aſcertain the circumſtances under which they take place; and, as in every phyſical event there is motion, the circumſtances which regulate thoſe motions are the objects of his ſcience. Every motion apparent in the univerſe is ſuch as it would be, were bodies, by a certain force, drawn towards each other, or, by a contrary force, puſhed to a greater diſtance; and as no agent is perceived exerting theſe forces, the natural philoſopher contents himſelf with ſaying, that bodies attract and repel each other; and, by an eaſy metaphor, he calls *attraction* and *repulſion* the *powers* of nature, or *phyſical cauſes*. It is thus that Dr. Thomſon employs the terms *power* and *cauſe*, when treating of chemical *affinity*. This ſubject, which occupies the third Book of the firſt Part of the Syſtem, is introduced to the reader in the following words, which render it impoſſible to miſtake the author's meaning, when he ſpeaks of powers and cauſes.

" In the two preceding Books, the different ſubſtances which occupy the attention of the chemiſts have been enumerated, their properties have been deſcribed, and the changes which they produce on each other, have been fully detailed. We are thus in poſſeſſion of the immenſe body of facts of which the ſcience of chemiſtry is compoſed; they have been arranged in that order which ſeemed moſt proper for ſhewing their mutual dependence on each other; and referred to a ſmall number of general heads, that they might be remembered with facility, or conſulted without difficulty. It were to be wiſhed, that chemical phenomena could be referred to a few general laws, and ſhewn to be the neceſſary reſults of theſe laws. It were to be wiſhed, that we knew the nature of theſe laws ſo preciſely, as to be able to foretel beforehand the changes which reſult from the mutual action of bodies in every particular circumſtance. This would ſave us the trouble of learning in detail an immenſe number of inſulated facts, which at preſent are neceſſary for the practice of chemiſtry; it would enable us to apply the ſcience with more effect to the arts and manufactures; it would enable us to trace the chemical changes which are going on in the atmoſphere and the earth to their origin, and to foreſee the future changes to which they are liable; and thus to form, what has hitherto been attempted in vain, a complete theory of meteorology and geology.

" Unfortunately the efforts of philoſophers to eſtabliſh theſe general principles have not hitherto been attended with complete ſucceſs; partly owing to the difficulty of the ſubject, and partly to the unaccountable negligence of the greater number of chemiſts, who have been more anxious to aſcertain particular facts, than to inveſtigate general principles, and who have often ſeemed to look upon general principles as altogether foreign to their ſcience. Happily this has not been the caſe with all chemiſts. Several, and theſe the moſt illuſtrious, have carefully claſſified the phenomena, and referred them under general heads; and if they have not ſucceeded in diſcovering laws ſufficiently comprehenſive to include all the chemical phenomena,

have at leaſt pointed out ſeveral pretty general ones, from the knowledge of which the mutual action of many bodies on each other may, in not a few caſes, be foreſeen, even prior to experiment. Among theſe philoſophers, none ſtands higher than Bergman, who was not leſs diſtinguiſhed by his induſtry and enthuſiaſm, than by his enlarged views, and the happy acuteneſs with which he drew general concluſions. To Black and Lavoiſier we are indebted for two of the moſt general and moſt important laws hitherto diſcovered in chemiſtry. Much has been done by Kirwan, whoſe profound knowledge, fortunately for the ſcience, almoſt conſtantly leads him to general views. Morveau has been no leſs diſtinguiſhed in this important career; with a mind capable of the moſt comprehenſive range, and the moſt profound views, he has claſſified the moſt difficult phenomena, and thrown light upon the abſtruſeſt part of the ſcience. And Berthollet has lately reviewed the general doctrines of chemiſtry with his uſual ſagacity; and has not only corrected various errors which had paſſed current without detection, but has pointed out ſeveral new laws, of very great importance.

"The general principles of chemiſtry ſhall form the ſubject of this third Book, which will be divided into four Chapters. In the firſt Chapter, we ſhall conſider the nature of affinity in general; in the ſecond, we ſhall examine the affinity which homogeneous bodies exert on each other; in the third, the affinity exerted by heterogeneous bodies; and in the fourth, the nature of repulſion, which often acts as an antagoniſt to affinity." Vol. iii. p. 132.

Theſe ſubjects are treated in the moſt perſpicuous manner; and the author, with ſingular felicity, employs mathematics to illuſtrate his doctrines. Were we diſpoſed, however, to cavil, there are ſome things in this Book to which objections might be urged, ſuch as his calling *coheſion*, *adheſion*, and *capillary attraction*, AFFINITY: a term which, we think, ſhould be employed only to denote what is here called *heterogeneous affinity*, or the cauſe of the *combination* of *heterogeneous ſubſtances*. We ſubmit, likewiſe, to his conſideration, whether it be proper to conſider every kind of *affinity* as an *attraction*. By attraction is ſurely meant the approaching of bodies, or particles of bodies, towards each other; but there are many inſtances where the bulk of the compound, formed by heterogeneous affinity, exceeds the ſum of the bulks of the ingredients before combination; and, in theſe inſtances, the particles have certainly not been drawn or forced towards each other. This is ſo obvious, that we cannot, for a moment, ſuppoſe it to have eſcaped a man of Dr. Thomſon's penetration; and therefore, that we may not, through any miſconception of our own, do him injuſtice, we inſert the paſſage which ſuggeſted the remark.

"The attractions between bodies at inſenſible diſtances, and which of courſe are confined to the particles of matter, have been diſtinguiſhed

guiſhed by the name of *affinity*, while the term *attraction* has been more commonly confined to caſes of ſenſible diſtance. Now the particles of matter are of two kinds, either *homogeneous* or *heterogeneous*. By homogeneous particles, I mean particles which compoſe the ſame body; thus all particles of iron are homogeneous. By heterogeneous particles, are meant thoſe which compoſe different bodies; thus a particle of iron and a particle of lead are heterogeneous.

"Homogeneous affinity urges the homogeneous particles towards each other, and keeps them at inſenſible diſtances from each other; and conſequently is the cauſe why bodies almoſt always exiſt united together, ſo as to conſtitute maſſes of ſenſible magnitude. This affinity is uſually denoted by the term *coh-ſion*, and ſometimes by adheſion when the ſurfaces of bodies are only referred to. Homogeneous affinity is nearly univerſal; as far as is known, caloric and light only are deſtitute of it.

"Heterogeneous affinity urges heterogeneous particles towards each other, and keeps them at inſenſible diſtances from each other, and of courſe is the cauſe of the formation of new integrant particles, compoſed of a certain number of heterogeneous particles. Theſe new integrant particles afterwards unite by coheſion, and form maſſes of compound bodies. Thus an integrant particle of water is compoſed of particles of hydrogen and oxygen, urged towards each other, and kept at an inſenſible diſtance by heterogeneous affinity; and a maſs of water is compoſed of an indefinite number of integrant particles of that fluid, urged towards each other by homogeneous affinity. Heterogeneous affinity is univerſal, as far as is known; that is to ſay, there is no body whoſe particles are not attracted by the particles of ſome other body; but whether the particles of all bodies have an affinity for the particles of all other bodies, is a point which we have no means of aſcertaining. It is, however, exceedingly probable, and has been generally taken for granted; though it is certainly aſſuming more than even analogy can warrant." P. 141.

But whatever be the extent of *affinity*, and whether we may conſider it in every inſtance as an *attraction* or not, we muſt be careful to underſtand the word as merely expreſſive of a *fact*, namely, that the particles of one ſubſtance are of ſuch a nature, as to unite chemically with the particles of another ſubſtance, ſo as, when brought within a certain diſtance of each other, to form, of the two, one compound ſubſtance.

In the fourth Chapter of this Book, which treats of *repulſion*, the reader will meet with a diſplay of uncommon ingenuity, by which a very intereſting ſubject is rendered intelligible to every man capable of paying attention: it muſt prove as ſatisfactory to the mechanical philoſopher, as to the philoſophic chemiſt.

Having, in the firſt Part of his work, given a very full and perſpicuous detail of the *principles* of chemiſtry, and a deſcription

ſcription of the different ſubſtances with which it is neceſſary for the chemiſt to be acquainted, Dr. Thomſon takes a view, in the ſecond Part, of the different ſubſtances as they exiſt in *nature*; and, with his uſual accuracy, aſcertains how far the ſcience of chemiſtry contributes towards accounting for the various changes which they produce on each other. The different ſubſtances, of which the material world appears to be compoſed, may be arranged under the following heads: 1. The Atmoſphere; 2. Waters; 3. Minerals; 4. Vegetables; and, 5. Animals. Theſe five diviſions form the ſubject of five Books.

The firſt Book is devoted to the Atmoſphere; and the author, having detailed the opinions of the ancients, with the diſcoveries of the moderns, reſpecting its nature, aſcertains, by a very ſimple proceſs, its abſolute quantity. He then conſiders atmoſpheric air as an elaſtic fluid; mentions its ſpecific gravity, denſity, and dilatability; accounts for the blue colour of the ſky; ſhows how and by whom the compoſition of the atmoſphere was diſcovered; deſcribes ſeveral *eudiometers*, appreciating their reſpective values; and concludes this part of the enquiry with aſcertaining common air to be a chemical compound, conſiſting of 0.22 of oxygen gas, and 0.78 of azotic gas, by bulk; but of 0.26 of oxygen gas, and 0.74 of azotic gas, by weight.

In a ſecond Section, he conſiders the water of the atmoſphere as detected by the hygrometer; aſcertains the quantity of water in air at different degrees of temperature; enquires whether water be eſſential to air; and ſhows, that the water, which conſtitutes a component part of the atmoſphere, exiſts in two different ſtates.

"A ſmall portion is held in ſolution in the ſtate of water; but by far the greater proportion is in the ſtate of an elaſtic fluid, whoſe ſpecific gravity is to that of air as 10 to 12, and chemically combined with air in the ſame manner as one gas is combined with another."

In the third Section, the author treats of carbonic acid gas as a conſtituent part of the atmoſphere; and, in the beginning of the fourth, ſhows that a hundred parts of the atmoſphere may be conſidered as conſiſting, at an average, of 98.6 of air, 1.0 of carbonic acid, and 0.4 of water. But beſides theſe bodies, which may be conſidered as eſſential to the atmoſphere, hydrogen gas has been ſuſpected to exiſt in it, though in a very ſmall proportion; and there ſeems to be no doubt, that contagious matter is mixed with atmoſpheric air in priſons and the chambers of the ſick. Of the various ſubſtances which

are employed to deſtroy this matter, Dr. Thomſon gives the preference to oxy-muriatic acid.

"All that is neceſſary is, to mix together two parts of ſalt with one part of the black oxide of manganeſe, to place the mixture in an open veſſel in the infected chamber, and to pour upon it two parts of ſulphuric acid. The fumes of oxy-muriatic acid are immediately exhaled, fill the chamber, and deſtroy the contagion."

In the ſecond Chapter of this firſt Book of the chemical analyſis of nature, the author, in five Sections, gives a beautiful ſyſtem of meteorology, in which he treats, 1. Of Changes in the Weight of the Atmoſphere; 2. Of the Temperature of the Air; 3. Of Evaporation and Rain; 4. Of Wind; and, 5. Of atmoſpherical Electricity. No abridgment, which our limits could admit of, would do juſtice to this Chapter, of which every Section, we had almoſt ſaid every ſentence, is in a high degree intereſting.

In the ſecond Book, Dr. Thomſon treats of Waters, aſcertaining the qualities, 1. Of common Waters; 2. Of Sea Water; 3. Of Mineral Waters; and, 4. Laying down very accurate Methods of determining not only the various Ingredients of any kind of Water, but alſo the Proportions of thoſe Ingredients to the Water in which they are found.

The ſubject of the third Book is MINERALS. It is divided into three Chapters, of which the firſt deſcribes generally the external and chemical properties of Minerals. The ſecond Chapter is a complete ſyſtem of mineralogy, in which Minerals are divided into four *claſſes;* 1. Stones; 2. Salts; 3. Combuſtibles; and, 4. Ores. Each of theſe claſſes is ſubdivided into ſo many *orders;* each order into ſo many *genera;* and each genera into ſo many *ſpecies.*

"The firſt claſs comprehends all the minerals which are compoſed chiefly or entirely of earths; the ſecond, all the combinations of acids and alkalies which occur in the mineral kingdom; the third, thoſe minerals which are capable of combuſtion, and which conſiſt chiefly of ſulphur, carbon, and oil; the fourth, the mineral bodies which are compoſed chiefly of metals."

The author having deſcribed chemically, and with ſingular preciſion, all his claſſes, orders, and genera, &c. of minerals, proceeds, in the third Chapter, to lay down the method of analyſing theſe ſubſtances. The Chapter is divided into four Sections, of which the firſt teaches the method of analyſing the ſubſtances contained in the claſs of ſtones; the ſecond, that of analyſing combuſtibles; the third, the analyſis of ores; and, the fourth, gives the method of obtaining pure metals.

The fourth Book is employed on Vegetables; of which the author, in three Chapters, gives an account of the ingredients,

dients, of the growth, and of the decompoſition. As a ſpecimen of the entertainment, which the reader will meet with in this very intereſting Book, we inſert Dr. Thomſon's Theory of Germination.

"When a ſeed is placed in favourable circumſtances, it gradually imbibes moiſture, and very ſoon after emits a quantity of carbonic acid gas, even though no oxygen gas be preſent. If no oxygen gas be preſent, the proceſs ſtops here, and no germination takes place. But if oxygen gas be preſent, it is gradually abſorbed by the ſeed; and at the ſame time the farina of the cotyledons aſſumes a ſweet taſte reſembling ſugar: it is therefore converted into ſugar, or ſome ſubſtance analogous to it. Mr. Sauſſure Junior has aſcertained, that the quantity of oxygen gas abſorbed during germination is always proportional to the carbonic acid gas emitted; that is to ſay, the carbonic acid emitted contains in it preciſely the ſame quantity of oxygen as has been abſorbed. Hence it is evident, that the farina is changed into ſugar by diminiſhing its carbon, and of courſe by augmenting the proportion of its hydrogen and oxygen. This is preciſely the proceſs of malting, or of converting grain into malt; during which it is well known that there is a conſiderable heat evolved; ſo much indeed, that in certain circumſtances grain improperly kept has even taken fire. We may conclude from this, that during the germination of ſeeds in the earth, there is alſo an evolution of a conſiderable portion of heat. This indeed might have been expected, as it uſually happens when oxygen gas is abſorbed.

"So far ſeems to be the work of chemiſtry alone; at leaſt we have no right to conclude that any other agent interferes; ſince *hay*, when it happens to imbibe moiſture, exhibits nearly the ſame proceſſes. Carbonic acid gas is evolved, oxygen gas is abſorbed, heat is produced ſo abundantly, that the hay often takes fire: at the ſame time a quantity of ſugar is formed. It is owing to a partial change of the ſame kind that old hay generally taſtes much ſweeter than new hay. Now we have no reaſon to ſuppoſe that any agents peculiar to the vegetable kingdom reſide in hay; as all vegetation, and all power of vegetating, are evidently deſtroyed.

"But when the farina in the ſeeds of vegetables is converted into ſugar, a number of veſſels make their appearance in the cotyledon. Theſe veſſels may indeed be detected in many ſeeds before germination commences, but they become much more diſtinct after it has made ſome progreſs. Branches from them have been demonſtrated by Grew, Malpighi, and Hedwig, paſſing into the radicle, and diſtributed through every part of it. Theſe evidently carry the nouriſhment prepared in the cotyledons to the radicle; for, if the cotyledons be cut off, even after the proceſſes above deſcribed are completed, germination, as Bonnet and Sennebier aſcertained by experiment, immediately ſtops. The food therefore is conveyed from the cotyledons into the radicle, the radicle increaſes in ſize, aſſumes the form of a root, ſinks down into the earth, and ſoon becomes capable of extracting the nouriſhment neceſſary for the future growth of the plant. Even at this period, after the radicle has become a perfect root, the

plant, as Sennebier aſcertained by experiment, ceaſes to vegetate if the *cotyledons* be cut off. They are ſtill then abſolutely neceſſary for the vegetation of the plant.

"The cotyledons now aſſume the appearance of leaves, and appear above the ground, forming what are called the *ſeminal leaves* of the plant. After this the *plumula* gradually increaſes in ſize, riſes out of the earth, and expands itſelf into branches and leaves. The ſeminal leaves, ſoon after this, decay and drop off, and the plant carries on all the proceſſes of vegetation without their aſſiſtance.

"Mr. Eller attempted to ſhew, that there is a veſſel in ſeeds, which paſſes from the cotyledons to the plumula; but later anatomiſts have not been able to perceive any ſuch veſſel. Even Mr. Hedwig, one of the moſt patient, acute, and ſucceſsful philoſophers that ever examined the ſtructure of vegetables, could never diſcover any ſuch veſſel, although he traced the veſſels of the cotyledons even through the radicle. As it does not appear, then, that there is any communication between the cotyledons and the plumula, it muſt follow, that the nouriſhment paſſes into the plumula from the radicle: and accordingly we ſee that the plumula does not begin to vegetate till the radicle has made ſome progreſs. Since the plant ceaſes to vegetate, even after the radicle has been converted into a root, if the cotyledons be removed before the plumula is developed, it follows, that the radicle is inſufficient of itſelf to carry on the proceſſes of vegetation, and that the cotyledons ſtill continue to perform a part. Now we have ſeen already what that part is; they prepare *food* for the nouriſhment of the plant. The root, then, is of itſelf inſufficient for this purpoſe. When the cotyledons aſſume the form of ſeminal leaves, it is evident that the nouriſhment which was originally laid up in them for the ſupport of the embryo plant is exhauſted, yet they ſtill continue as neceſſary as ever. They muſt therefore receive the nouriſhment which is imbibed by the root; they muſt produce ſome changes on it, render it ſuitable for the purpoſes of vegetation, and then ſend it back again to be tranſmitted to the plumula.

"After the plumula has acquired a certain ſize, which muſt be at leaſt a *line*, if the cotyledons be cut off, the plant, as Mr. Bonnet aſcertained by a number of experiments, afterwards repeated with equal ſucceſs by Mr. Sennebier, does not ceaſe to vegetate, but it continues always a mere pigmy: its ſize, when compared with that of a plant whoſe cotyledons are allowed to remain, being only as 2 to 7.

"When the plumula has expanded completely into leaves, the cotyledons may be removed without injuring the plant, and they very ſoon decay of themſelves. It appears, then, that this new office of the cotyledons is afterwards performed by that part of the plant which is above ground.

"Thus we have traced the phenomena of germination as far as they have been detected. The facts are obvious; but the *manner* in which they are produced is a profound ſecret. We can neither explain how the food enters into the veſſels, how it is conveyed to the different parts of the plant, how it is depoſited in every organ, nor how it is employed to increaſe the ſize of the old parts, or to form new parts. Theſe phenomena are analogous to nothing in mechanics

or

or chemiſtry, but reſemble exactly the organization and nouriſhment of animals. They belong therefore to that difficult branch of ſcience known by the name of Phyſiology." Vol. iv. p. 237.

The moſt intereſting Book perhaps of this work is the fifth, in which the author conſiders the ſubſtances that compoſe the bodies of animals. The ſubject naturally divides itſelf into four Chapters; in the firſt of which, Dr. Thomſon gives an account of the different ingredients hitherto found in ſuch animal bodies as have been examined with any degree of accuracy; in the ſecond, he treats of the different members of which animal bodies are compoſed, and which muſt conſiſt each of various combinations of the ingredients deſcribed in the firſt Chapter; in the third, he examines thoſe animal functions, which may be elucidated by chemiſtry; and in the fourth, he treats of the changes which animal bodies undergo after death.

We recommend to Mr. Belſham, and ſuch other metaphyſicians, as, without underſtanding the firſt principles of Chemiſtry, compoſe rational ſouls by means of *affinity* and *repulſion*, the following reflections on the proceſs of *aſſimilation* by this great maſter of the ſcience.

"It cannot be denied, that the aſſimilation of food conſiſts merely in a certain number of chemical decompoſitions which that food undergoes, and the conſequent formation of certain new compounds. But are the *agents* employed in aſſimilation merely chemical agents? We cannot produce any thing like theſe changes on the food out of the body, and therefore we muſt allow that they are the conſequence of the action of the animal organs. But this action, it may be ſaid, is merely the ſecretion of particular juices, which have the property of inducing the wiſhed-for change upon the food; and this very change would be produced out of the body, provided we could procure theſe ſubſtances, and apply them in proper quantity to the food. If this ſuppoſition be true, the ſpecific action of the veſſels conſiſts in the ſecretion of certain ſubſtances; conſequently the cauſe of this ſecretion is the *real* agent in aſſimilation. Now, can the *cauſe* of this ſecretion be ſhewn to be merely a chemical agent? Certainly not. For in the ſtomach, where only this ſecretion can be ſhewn to exiſt, it is not always the ſame, but varies according to circumſtances. Thus eagles at firſt cannot digeſt grain, but they may be brought to do it by perſiſting in making them uſe it as food. On the contrary, a lamb cannot at firſt digeſt animal food, but habit will alſo give it this power. In this caſe, it is evident that the gaſtric juice changes according to circumſtances.

"The preſence of ſome agent, different from a mere chemical power, will be ſtill more evident, if we conſider the immunity of the ſtomach of the living animal during the proceſs of digeſtion. The ſtomach of animals is as fit for food as any other ſubſtance. The gaſtric juice, therefore, muſt have the ſame power of acting on it, and of decom-

decompoſing it, that it has of acting on other ſubſtances; yet it is well known, that the ſtomach is not affected by digeſtion while the animal retains life; though, as Mr. Hunter aſcertained, the very gaſtric juice which the living ſtomach ſecretes often diſſolves the ſtomach itſelf after death. Now what is the power which prevents the gaſtric juice from acting on the ſtomach during life? Certainly neither a chemical nor mechanical agent, for theſe agents muſt ſtill retain the ſame power after death. We muſt, then, of neceſſity, conclude, that there exiſts in the animal an agent very different from chemical and mechanical powers, ſince it controuls theſe powers according to its pleaſure. Theſe powers, therefore, in the living body are merely the ſervants of this ſuperior agent, which directs them ſo as to accompliſh always one particular end. This agent ſeems to regulate the chemical powers, chiefly by bringing only certain ſubſtances together which are to be decompoſed, and by keeping at a diſtance thoſe ſubſtances which would interfere with, or diminiſh, or ſpoil the product, or injure the organ. And we ſee that this ſeparation is always attended to, even when the ſubſtances are apparently mixed together. For the very ſame products are not obtained which would be obtained by mixing the ſame ſubſtances together out of the body that are produced by mixing them in the body; conſequently all the ſubſtances are not left at full liberty to obey the laws of their mutual affinities. The ſuperior agent, however, is not able to exerciſe an unlimited authority over the chemical powers; ſometimes they are too ſtrong for it: ſome ſubſtances accordingly, as madder, make their way into the ſyſtem; whilſt others, as arſenic, decompoſe and deſtroy the organs of the body themſelves.

"But it is not in digeſtion alone that this ſuperior agent makes the moſt wonderful diſplay of i s power; it is in the laſt part of aſſimilation that our admiration is moſt powerfully excited. How comes it that the preciſe ſubſtances wanted are always carried to every organ of the body? How comes it that fibrina is always regularly depoſited in the muſcles, and phoſphat of lime in the bones? And what is ſtill more unaccountable, how comes it that prodigious quantities of ſome one particular ſubſtance are formed and carried to a particular place, in order to ſupply new wants which did not before exiſt? A bone, for example, becomes diſeaſed, and unfit for the uſe of the animal; a new bone, therefore, is formed in its place, and the old one is carried off by the abſorbents. In order to form this new bone, large quantities of phoſphat of lime are depoſited in a place where the ſame quantity was not before neceſſary. Now, who informs this agent that an unuſual quantity of phoſphat of lime is neceſſary, and that it muſt be carried to that particular place? Or granting, as is moſt probable, that the phoſphat of lime of the old bone is partly employed for this purpoſe, who taught this agent that the old bone muſt be carried off, new modelled, and depoſited, and aſſimilated anew? The ſame wonders take place during the healing of every wound, and the renewing of every diſeaſed part.

"But neither in this caſe is the power of this agent over the chemical agents, which are employed, abſolute. We may prevent a fractured bone from healing, by giving the patient large quantities of

acids.

acids. And unleſs the materials for the new-wanted ſubſtances be ſupplied by the food, they cannot in many caſes be formed at all. Thus the canary bird cannot complete her eggs unleſs ſhe be furniſhed with lime.

"As this great agent which characterizes living bodies does not appear to act according to the principles of chemiſtry, any enquiry into its nature would be foreign to the ſubject of this work. Phyſiologiſts have given it the name of the *living* or *animal* principle; and to them I beg leave to refer the reader." P. 518.

We have now exhibited as complete a view of this Syſtem of Chemiſtry as our limits would admit; and we recommend it with confidence to every lover of the ſcience. In no work perhaps, in any language, will the reader find ſuch a collection of chemical facts, ſo judiciouſly arranged within the compaſs of four octavo volumes; while the author, though he appears every where as an original thinker, never indulges himſelf in the fabrication of ingenious hypotheſes or hazardous theories. Whatever Dr. Thomſon advances as a truth, will be found to be indeed a truth, eſtabliſhed either by experiment or by demonſtration; and of the theories which he adopts from others, or frames for himſelf, he never fails to point out the defects as well as the merits. To the fourth volume is added a full and accurate Index; a valuable addition to ſuch an extenſive ſyſtem of ſcience.

ART. XIII. *Poems on various Subjects. By Mrs. Grant, Laggan.* 8vo. 447 pp. 10s. 6d. Edinburgh printed; Longman and Rees, &c. London. 1803.

IN a remote and moſt romantic part of Scotland, two ſtages north-weſt from Blair of Athol, is the little lake of Laggan, with a town or village of the ſame name on its border; this is doubtleſs the place where Mr. Grant, the huſband of this poeteſs, reſides in quality of miniſter. From intimations ſcattered in her more familiar Poems, we find that ſhe paſſed her childhood in America, in part near the Mohawk river, and in part on the banks of the lake Ontario, where ſhe would naturally imbibe a taſte for the grand and magnificent ſcenes of nature; afterwards to be confirmed by a reſidence among the Scottiſh alps and lakes. She ſpeaks alſo with affection of the native tribes of America, as well as of her kindred Highlanders; calling them "generous nations," and aſſerting, that "they have always been beloved by perſons any time reſident among

among them*." She appears, by calculation from her own *data*, to have been married about the year 1780, and in 1794 had ſix children†. She is evidently affectionate to her family, and warm in her private friendſhips; and that ſhe and her huſband are reſpected in their own country, is proved by one of the moſt copious and reſpectable liſts of ſubſcribers we have ever ſeen. Her Muſe, ſhe tells us, was ſilent for ſixteen years; which ſeems to have been from 1778 to 1794. Since that period ſhe has been a frequent and ſucceſsful writer; ſucceſsful at leaſt as to the quality of her compoſitions, though they have not till now been generally known to the public‡.

The firſt of theſe Poems, in point of time, though the fourth in the volume, is the narrative of a journey from Glaſgow to Laggan. It is a journal of five days, told in familiar but pleaſing verſe, and conveys the chief intelligence from which we have attempted to ſketch the author's hiſtory. She goes from Glaſgow to Stirling in the Stirling coach, how ſhe proceeds to Crief the next day, the Muſe has not explained; but at Crief ſhe is met by the paſtor, her mate, with "the whiſky, and the *yellow* horſe (i. e. roan) and black Paddy; and thus they travel to their home, attended by their faithful ſervant Angus, *on foot;*" it having been diſcovered, ſhe ſays, in the Highlands, that two animals eat more than one. In this little journal there are many pleaſing paſſages; the accidental acquaintance formed with her fellow traveller, and the various remarks on the places paſt, keep up the reader's attention; but the following paſſages, in point of poetry, is perhaps the moſt worthy of notice.

"Along the pure tranſlucent Tay,
Delighted, now we hold our way:
Of Scotia's clear, romantic ſtreams,
That ſweetly ſoothe the poet's dreams,
None glides thro' ſcenes ſo richly gay,
Or boldly wild, as wand'ring Tay:
Not Tweed ſo copious, Clyde ſo clear,
Nor 'midſt his mazy circles near,
Does Forth impel his wat'ry courſe
With ſo much dignity and force!
Nor Leven, late renown'd in ſong,
So far his ſhaded courſe prolong!

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* Page 298; alſo 180. † Page 207. ‡ There is a Song at p. 407, on the departure of the Marquis of Huntly for the Continent, with his regiment, which much reſembles the favourite "blue bell of Scotland;" whether both are not taken from an older original, we cannot at this moment ſay.

Nor

Nor ruſhing Spey that floods the plain,
So bleſs the labours of the ſwain!
From where in youth Tay wildly ſtrays
Thro' Athol's bonny broomy braes,
To where, mature, it joins the ſea
Where plenty ſmiling decks Dundee:
Along its banks the Naiads ſport,
And health and rural joy reſort;
And ſweet retreats of eaſe around,
And groves and fertile meads abound.
Still grateful ſtream, mellifluent mourn,
And murmur round thy Patron's urn!
Who deck'd thy beauteous banks with bow'rs,
Who wreath'd thy ſedgy brow with flow'rs,
Who dwelt contented by thy ſide,
With Truth and Nature for his guide;
His country's father, wiſdom's friend,
He knew no private, ſelfiſh end,
From every mean ambition free,
His only pride adorning thee!
To ſhield thee from the ſultry ſkies,
He bade yon lofty planes ariſe,
And evergreens a ſhelter form
To ſereen thee from the wint'ry ſtorm:
Nor ceas'd when glowing, feveriſh pains,
With tumult fill'd his throbbing veins,
To linger near the wonted ſcene
And haunt thy ſteepy borders green,
Till he, whom all the virtues weep,
In thy clear boſom ſunk to ſleep.
Each wat'ry nymph affrighted fled,
And Nature mourn'd her lover dead." P. 197.

In the Highlanders, which is a long Poem, in five Parts, written in heroic couplets*, the author ſhows a ſtrong attachment to the ſubject of her lay, not without ſome ſpleen againſt thoſe who live more luxurioufly. It is however on the ſuppoſition, that the latter adopt modern philoſophy, and follow the falſe lights of France, in which caſe we heartily ſubſcribe to her ſatire. If in this, and other Poems, the author appears to be tinctured with ſome local prejudices, they are mingled with too much honeſty and benevolence to give offence to any candid reader. What is much more worthy of remark, is the original picture of the Highlanders, drawn from nature, and preſenting ſeveral views of nature not elſewhere to be found. Thus the departure of the inhabitants to the mountain *Sheals*

* This Poem ſtands firſt in the volume; but was written a year after the other, in recovering from a ſevere illneſs.

or

or *Shealings*, their Summer abodes, which removal they call their *Summer-ſlitting*, deſcribed in the third Part or Book of the Poem, forcibly excites the attention and gratifies the curioſity of the reader. We cannot extract much of this deſcription, but the ſetting out may be given as a ſpecimen.

" When dappled grey firſt ſtreaks the eaſtern ſky,
With quick diſpatch the cottage matrons vie,
Who firſt ſhall load the ſteeds that lead the way,
And wheels and veſſels in due order lay.
Then, in collected numbers duly rang'd,
With lighten'd hearts, to care and fear eſtrang'd,
The train proceed—and firſt the motley herd,
For greater ſtrength, or agile force preferr'd
Lead on,—the milky mothers following near,
Their ſportive young behold with matron fear;
Then come the bleating kind, with plaintive cry,
And children overjoy'd, they know not why;
And mothers, ſmiling on the guiltleſs race,
Or claſping infants in their fond embrace.
High on the mountain's ſide, or in the wood,
Where Nature reigns in ſavage ſolitude;
Or deep emboſom'd in ſome narrow glen,
Where coy Retirement ſhuns the haunts of men,
The ſhelter'd *bothys** riſe to ſhield the train,
Who joy to view their ſummer-haunts again;
For here again the ſylvan age returns,
Nor man the curſe of ceaſeleſs labour mourns;
Fair Freedom walks abroad, unties her zone,
And joys to ſee the landſcape all her own." P. 46.

The fourth Book of this Poem is made intereſting by the very pleaſing epiſode of Farquhar, and his adventures in the mountains; and the fifth, by the picture, drawn with new ſpirit, and many original features, of the well-known hazards and ſufferings of the young Pretender in his eſcape. Flora Macdonald is here celebrated with high and juſt encomiums; and many particulars of her ſubſequent hiſtory are related in the notes, which have been hitherto but little known. The verſification is in general good, though not perhaps of the firſt order; but the ſubjects make the poem highly pleaſing. It would carry our account to a fatiguing extent, were we to characterize every poem in this collection; but a few of more peculiar intereſt we ſhall point out. Among theſe muſt be mentioned, the Ballad founded on fact, occurring at p. 145; an affecting

* " *Bothy* is a provincial phraſe, ſignifying *a booth*, or ſlight building, applied to the huts in the *ſhealings*."

picture

picture of the inevitable conſequences of civil war. A Poem on Robert Burns, with ſome excellent remarks on his character (p. 256) muſt by no means be overlooked. In celebrating the heroiſm, and lamenting the death, of Abercromby, Mrs. G. raiſes her ſtrains, even to Epic dignity, and not without ſucceſs: her lines are ſpirited, and her pictures well drawn, particularly the famous landing of the troops. In a light and paſtoral ſtyle, the Addreſs of the Nymph of the Fountain to Charlotte well deſerves to be noticed (p. 278;) and in a graver ſtyle, the following Hymn, which we inſert entire.

"HYMN FOR THE SONS OF THE CLERGY.

"*And behold I have taken the Levites from among the children of Iſrael.*" Numbers iii. 12.

"How bleſt thoſe olive plants that grow
Beneath the altar's ſacred ſhade,
Where ſtreams of freſh inſtruction flow,
And Comfort's humble board is ſpread.

'Twas thus the ſwallow rear'd her young,
Secure within the houſe of God,
Of whom the Royal Prophet ſung,
When baniſh'd from that bleſt abode.

When, like the ſwallow's tender brood,
They leave the kind paternal dome,
On weary wing to ſeek their food,
Or find in other climes a home;

Where'er they roam, where'er they reſt,
Thro' all the varied ſcenes of life,
Whether with tranquil plenty bleſt,
Or doom'd to ſhare the deadly ſtrife;

Still may the ſtreams of grace divine
Glide ſoftly near their devious way;
And faith's fair light ſerenely ſhine,
To change their darkneſs into day.

Still may they with fraternal love
Each other's ſhield and aid become;
And while thro' diſtant realms they rove,
Remember ſtill their childhood's home;

The ſimple life, the frugal fare,
The kind parental counſels given,
The tender love, the pious care,
That early winged their hopes to heav'n.

And when the evening ſhades decline,
And when life's toilſome taſk is o'er,
May they each earthly wiſh reſign,
And holier, happier climes explore.

And when the faithful ſhepherds view
Each ranſom'd flock around them ſpread,
How will they bleſs the plants that grew
Beneath the altar's ſacred ſhade!" P. 309.

Towards the cloſe of the volume, our attention is arreſted by two Poems, tranſlated from the Gaelic, preceded by ſome remarks, in which the diſpute concerning Oſſian is partly revived. The obſervations of Mrs. Grant tend, however, to no more than what the more moderate perſons engaged in the conteſt have been inclined to ſuppoſe; that ſome fragments were really genuine, and that much more was ſuperadded by Macpherſon; whoſe injudicious vanity, in his additions and ſuppoſed embelliſhments, ſhe readily gives up to cenſure. Her aſſertion, that many compariſons and alluſions in thoſe fragments were as current as ſcripture quotations, a century ago, among the peaſants of Weſt Scotland, if founded on real knowledge, will go far towards proving her point. "As muſical as Malvina," "as alert and nimble as Cuchullin," &c. The account ſeems to terminate nearly in this, that the fragments originally publiſhed by Macpherſon were the chief part of his real materials; which, if amplified in ſome degree in his ſubſequent journey to the Highlands, were ſtill more debaſed by the additions and connecting parts which he contrived to give them, what they could not properly have, an Epic form. Perhaps if opinions were ſtrictly balanced, Mrs. Grant gives a greater proportion of original matter to the collection than the critical reader in theſe ſouthern parts; but, after all, they approach conſiderably towards the ſame judgment. At all events, her remarks are well worthy of peruſal, and her metrical imitations executed with much poetical ſpirit.

The writer of this volume has undoubtedly genius for poetry, and ſkill in it; and, though her ſcanty intercourſe with ſociety, in the retirement of the Highlands, has, in a few inſtances, betrayed her into errors reſpecting the ſound or form of words, ſhe is in general correct*. The volume, on the whole, has much to recommend it; and will remain, like

* In p. 100, we have *pyramidal*; in p. 101, *ſupport*, accented on the firſt; and very frequently *aerial*, in two ſyllables, for *aëiial* in three. Of *Forbes* made a diſſyllable, we ſhall only ſay the ſame as we did of *Graham* made a monoſyllable by another northern poet (ſupr. p. 240.) which we obſerve Mrs. Grant alſo does, p. 177. At p. 105, we have *cáprice* for *caprice*. Thus alſo we have *quiet*, monoſyllable, and *ſónorous* accented on the firſt.

thoſe of Mrs. Weſt, a laſting monument of female genius and good ſenſe, exerted without any neglect of the humbler taſks of middle life. That this is the caſe with Mrs. Grant, we conclude from the latter part of her poetical journal, and other paſſages in her familiar effuſions; and we are pleaſed to be able to point out a ſecond example of ſo laudable a kind.

ART. XIV. *A Second Treatiſe on the Bath Waters, comprehending their Medicinal Powers in General, and particularly as they relate to the Cure of Dyſpepſia, Gout, Rheumatiſm, Jaundice, and Liver Complaints, &c. By George Smith Gibbes, M. D. F. R. S. late Fellow of Magdalene College, Oxford, &c.* 12mo. 120 pp. 4s. Bath printed; Robinſons, London. 1803.

THE former Treatiſe publiſhed by this author, on the Bath Waters, related wholly to their chemical analyſis*. In the preſent, he conſiders their medicinal powers. In both, he has done a moſt acceptable ſervice to the public, by preſenting them with a ſet of inquiries and obſervations on theſe waters, more accurate and inſtructive than had been afforded by any preceding writers on this ſubject.

Contrary to the opinion of ſome phyſicians, Dr. Gibbes thinks, that the medicinal effects of the Bath Waters are ſufficiently accounted for, by their chalybeate impregnation, joined to their high temperature; and that there is no occaſion to refer, unphiloſophically, their operation in diſeaſes to any ſpecific or unknown cauſe. Their place in the materia medica is well marked; and they rank in the claſs of tonic or ſtimulent medicines.

Like all other medicinal agents, they have been indiſcriminately uſed, and hence, on ſome occaſions, have diſappointed expectations that had been improperly formed; but that their efficacy in caſes to which they are really ſuited, though for the reaſon juſt mentioned, continue to be queſtioned by many practitioners, cannot (he obſerves) but excite ſurpriſe. It is, however, not the leſs true, that they are a powerful remedy in a numerous claſs of diſeaſes "incident to a rich and luxuriant nation," to thoſe "who have incurred the penalties attendant on indolence, high living, and exceſs." Nor in theſe caſes

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* See Brit. Crit. vol. xvi. p. 557.

only,

only, but likewiſe in "that melancholy liſt of diſorders which attach to human nature, and which are derived from the natural conſtitution of the human body, or from the inevitable expoſure of it to the viciſſitude of weather, or the change of climate." Alſo, in certain hereditary complaints. One of the ſureſt ſigns of theſe waters agreeing with thoſe patients who drink them, is an increaſe of the urinary diſcharge, a criterion pointed out by Dr. Falconer, and confirmed by experience. Dr. G. however obſerves,

"that it is not an infallible guide. The quantity of additional fluid taken into the body, muſt occaſion an increaſe in the urinary diſcharge; this cannot be looked upon as a diuretic effect. Patients are often deceived as to the waters agreeing by this circumſtance. I believe," adds the author, "that a better proof of their agreeing, is their occaſioning a flow of ſaliva and allaying thirſt; at leaſt it ſhows they agree when they do not occaſion a dryneſs in the mouth and thirſt. I have known where the urine has flowed copiouſly, in conſequence of drinking the Bath waters; but, as coſtiveneſs was produced, much feveriſh heat was brought on. An increaſe of urine, and the body at the ſame time gently relaxed, are ſtates of the conſtitution where we may expect the greateſt advantage from the Bath waters. It is therefore uſual, and highly beneficial, to excite theſe diſcharges during the exhibition of the Bath waters; and I have repeatedly found, that ſome of the mild neutral ſalts, as thoſe obtained by evaporation from the waters of Cheltenham, fulfil both theſe indications. A couple of drachms of Cheltenham ſalts, taken every morning before drinking the water, have effectually anſwered this purpoſe. The kali acetatum, or diuretic ſalt, joined with the bitter infuſion, has, in many caſes, produced the ſame effect. In ſome inſtances, however, theſe waters prove ſomewhat purgative: the continuance of this effect ſhould be checked; for which purpoſe, abſorbent earths are found to agree, and particularly when joined with aromatics, as in the Confect. Aromat. Ph. Lond. I have known the urinary diſcharge not increaſed, but a greater ſecretion of mucus from the glands of the inteſtines. In ſuch inſtances, a few drops of the ſweet ſpirit of nitre taken in the water ſeem to anſwer very well. Although a greater quantity of liquid is taken by thoſe who drink the waters than is cuſtomary to them, yet the quantity of urinary diſcharge which attends their uſe, when they agree, proves them to poſſeſs a diuretic quality. As the irritating effect of ſmall quantities of urine is relieved by dilution of the ſalts uſually contained in it; ſo, when the Bath waters paſs off that way (as they do not poſſeſs any quality to irritate the kidneys or the bladder) the urinary organs are not ſtimulated ſenſibly by them. There are no medicines ſo little under the controul of practitioners as diuretics. We are often deceived by them. This quality of the waters is therefore highly advantageous. Some preparations of iron appear to act as diuretics; this is one, and perhaps the mildeſt, effect produced by iron on the ſyſtem. The exact quantity of it, therefore, with ample dilution with water, ſeems to be ſupplied by the Bath waters: but, as the

the King's and hot baths ſtimulate more than the Croſs Bath water, the latter is ſaid, and indeed appears, to have a greater diuretic effect than the two former. A dryneſs of the ſkin uſually accompanies the feveriſh heat which is brought on by theſe waters when they diſagree; but when they paſs off properly, a coolneſs of the ſkin, or a gentle perſpiration, ſeems to ariſe: but, as the warmth of the Bath waters is ſufficient to produce this effect, they have not, I apprehend, any decided diaphoretic quality."

After theſe general obſervations, the author proceeds to the conſideration of the effects of theſe thermal ſprings in particular diſeaſes, a catalogue of which is given in the title-page. On each of theſe he offers many judicious remarks, pointing out the particular ſtages and conditions of each diſorder, in which they are applicable or not, and introducing a variety of valuable practical hints. His remarks on cutaneous diſeaſes are new and ingenious; while thoſe on the gout and liver caſes diſplay great diſcrimination and judgment. This Treatiſe, though ſmall, we have no heſitation to rank among the moſt uſeful publications on therapeutical ſubjects which have of late appeared.

ART. XV. *The Hiſtory of the Revolutions of Ruſſia, to the Acceſſion of Catharine the Firſt; including a conciſe Review of the Manners and Cuſtoms of the Sixteenth and Seventeenth Centuries. By Henry Card, A. B. Pemb. Coll. Oxon.* 8vo. 708 pp. 12s. Longman and Rees. 1803.

ALTHOUGH moſt of the events forming the hiſtory of the Ruſſian empire have been ably and copiouſly related by Britiſh and foreign authors, there yet remains a ſufficient portion of unwrought materials for the employment of induſtry and talent. Every new combination and arrangement of hiſtorical facts gives room for the deduction of new principles, both moral and political; enables a writer of ingenuity to place the picture of the paſt in a point of view likely to make a greater impreſſion on the preſent generation; and to give that peculiar bias to the minds of his readers, which will conduce to the formation of a wiſe ſyſtem, and may fix a barrier againſt the deluſions of ſophiſtry, or the wild viſions of ſpeculative experience.

The work before us compriſes a narrative of thoſe changes of government in Ruſſia, which have broken the ſtrong chains of barbariſm, and brought the empire from a ſtate of feebleneſs and diſtraction,

tion, to its preſent illuſtrious rank among the powers of Europe. The author deſcribes his plan and motives in theſe terms.

" From the various ſubjects adapted for hiſtorical compoſition, I have been inclined to ſelect thoſe Revolutions which have as deeply ſhaken, as they have now firmly eſtabliſhed, the maſſy fabric of the Ruſſian empire; in the hope of communicating to the public a more particular knowledge than has hitherto been obtained of thoſe occurrences which, however remote from our own times, are deſerving of ſome attention, as they ſerve to point out and explain the domeſtic cauſes, which prevented Ruſſia from aſſuming, until ſo late a period, her proper ſtation in the balance of Europe: yet how difficult is the attainment, though laudable the deſire, to tread on the footſteps of truth during the darkneſs and anarchy of her early age. On an attentive examination of Ruſſia, I was at laſt induced to think and conclude, that a narrative of her memorable tranſactions, under the name of *Revolutions*, might excite ſome curioſity; which would be but faintly kept alive if ſentenced too minutely on the details of a hiſtory, abounding with events of too uniform a complexion to be always intereſting."

The epochs which Mr. Card has diſtinguiſhed by the name of Revolutions are eight; each contains an abundant portion of intereſt; and in all the author has diſplayed the eſſential qualities of induſtry, integrity, and impartiality.

1. The firſt Revolution is the " Introduction of the Varagians, and the Foundation of the Monarchy by their Leader, Rurik." The period to which this part of the narrative relates, the ninth century, is ſo remote from our times, and ſo much involved in the darkneſs of ignorance, or illumined only by the deluſive lights of fiction, that no great diſcoveries can be expected, nor any thing fairly required, from the author, but the eſtabliſhment of ſome fundamental facts, or the elucidation of ſome general principle.

" The infancy of all nations," Mr. Card obſerves, " is blended in fabulous confuſion. Of ſo parſimonious and contradictory a nature are the literary monuments of the firſt periods of ſociety, that a wide field of enquiry preſents itſelf for the exerciſe of our intellectual faculties: and yet it generally happens, that, after our minute reſearches, we ſtill wander in the labyrinths of error, from a combination of circumſtances utterly irreconcileable: with ſuch radical obſtinacy does fiction uſurp the ſeat of truth."

He does not therefore attempt to inveſtigate the numerous fables forged by pride and ignorance reſpecting the Ruſſian origin; but, contenting himſelf with a brief notice of their exiſtence, fixes, as a general fact, from which his future narrative is

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to be drawn, that in the ninth century, "along the ſhores of the Dnieper, the Neva, and the Volkhof, dwelt a race of people, whoſe genealogy was venerable," forming the Republic of the Novgorodians. He then, with great induſtry, examines their political and commercial ſtate, diſplaying thoſe vices in their conſtitution which prevented the duration of freedom, and "prepared the way for diſſenſions, thoſe inlets to popular anarchy, violence, and rapine." Such was their condition when the people of Novgorod imprudently called in the Varagians under three brothers, Rurik, Sinaus, and Truvor, to protect and harmonize their jarring ſtate. From this period the narrative conſiſts only of the acts of blood and vengeance by which Rurik converted his temporary truſt into a permanent monarchical eſtabliſhment, and, after relating his reign of ſeventeen years, and his death, Mr. Card ſuccinctly compriſes his character in "artful ſagacity, patient firmneſs, unforgiving malice, and unremitting perſeverance."

The ſecond Revolution is, "the Eſtabliſhment of Chriſtianity in the Reign of Vladimir I. Sviatoſlavitz, ſurnamed the Great." Of the progreſs of this moſt intereſting and important Revolution, Mr. Card gives a clear and able account. He has diſplayed conſiderable learning in the inveſtigation of the Pagan rites of the Ruſſians; and though he avoids details, which would rather encumber than adorn his work, he exhibits with great perſpicuity the horrible image of barbarian ſuperſtition. Conformable to the ferocity of the ſupplanted worſhip, was the manner in which Chriſtianity was introduced by the northern deſpots. The Greek was preferred to the Roman church, becauſe its ceremonies were more ſplendid; and Vladimir, diſdaining the ordinary modes of receiving miſſionaries and making converts, obtained prieſts for the propagation of the new faith, by the ſiege and capture of the city, anciently called Theodoſia, now Kaffa. On this ſubject, Mr. Card makes the following reflections, which are too creditable to his judgment and character to be omitted.

"Such was the final eſtabliſhment of Chriſtianity, which ſoon levelled with the ground the groſs and incongruous edifice of Pagan ſuperſtition. It may not be deemed incompatible with our province, briefly to conſider the Chriſtian Religion, in this place, as one of the grand ſources of civilization. Among the moſt diſtinguiſhed writers of antiquity, on the ſentiments and morals of mankind, their moſt profeſſed admirers cannot affirm, that the majority of the people were made more virtuous by the clearneſs of their demonſtrations, or by the utility of their axioms. We may admire the ingenuity of their abſtruſe ſpeculations; the dexterous fabrication of their ſyſtems; their abſtract reaſonings on the nature of moral actions: but after this

web of incoherence is unravelled, we *diſcover no firm poſition** *which diſtinctly marks the boundaries of our duty towards God and man, or teaches us firmly to believe in the immortality of the ſoul*†. The few who by their ſtudy and reſearches raiſed their minds to juſter conceptions of the will and attributes of the Deity than the unenlightened multitude, wanted ſtill *the ſanction of a higher principle*‡, to enforce their precepts upon the people, however their ſeeming merits might recommend them to their practice and obedience. Hence, the duties of morality and religion frequently became matter of diſpute inſtead of rules of action; and hence, no amelioration was effected in the minds and lives of any conſiderable portion of mankind. The gloomy temple of Polytheiſm ſtood unſhaken; and the vices that are neceſſarily engendered in the polluted rites of idolatry, enſlaved the human heart to all her enormities. Whereas the religion of Jeſus, even when diſfigured by the wildeſt lineaments of fanaticiſm, has a viſible tendency to promote our mental reformation. Its precepts of morality, its directions of our daily conduct, are fitted to the meaneſt apprehenſion; ſhort, inſtructive, plain, and irrefragable. In ſo clear and ſimple a manner is every truth, rule, duty, and practice, unfolded and illuſtrated, that none can miſtake their meaning, except thoſe who do not wiſh, nor dare not ſeek them. Whilſt theſe precepts alſo, which thus open the avenues to gradual civilization, which exalt the human heart to the higheſt ſtate of perfection, are rendered equally practicable in every age or country. This momentous period, therefore, may not only be

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* "Can it be found in the jarring ſyſtems of the four moſt celebrated Schools of Philoſophy, the Stoics, the Platoniſts, the Academics, and Epicureans.

† "Look to the writings of Socrates, of Seneca, and of Cicero, eſpecially to his philoſophical works, the firſt book of the Tuſculan queſtions, and the Treatiſe de Senecate (particularly the three laſt pages) and the Somnium Scipionis, as exhibiting the moſt ſtriking proofs of the force and imbecility of the human mind on this awful ſubject.

‡ "The late Mr. Cowper in his beautiful Poem the Taſk, which deſervedly entitles him to a firſt rank among the Sons of Parnaſſus, in a fine ſtrain of piety, has deſcanted on the dark and vague opinions of the ancient philoſophers, reſpecting a future ſtate and exiſtence of a Supreme Being.

> "Their anſwers vague,
> And all at random, fabulous, and dark,
> Left them as dark themſelves. Their rules of life,
> Defective and unſanctioned, prov'd too weak
> To bind the roving appetite, and lead
> Blind nature to a God not yet revealed."

"When theſe great philoſophers dare to approach too near the Divinity, by the ſole light of reaſon, ſays an ingenious critic, "tombent des plus hautes humiéns dans les plus profondes tenèbres. Parallèle de Homère et de Platon par M. l'Abbé Maſſieu." Memoires de l'Academie des Inſcriptions. Par 1717, tom. ii."

ranked

ranked as the æra of Ruſſian Chriſtianity, but as the commencement of Ruſſian civilization. Two events, which cannot be viewed with ſupine indifference, when it is reflected, that on them are hinged the future and temporary felicity of ſo many millions of ſouls."

The character of the man to whom Ruſſia is indebted for the light of the goſpel, and whom the gratitude of early ages has honoured with a place in the Calendar, is eloquently ſummed up by Mr. Card.

"His virtues and vices, his reaſon and his paſſions, did not mix themſelves by a nice gradation of tints; but exhibited a foul and ſullen diſſimilitude. Here the blackeſt, there the moſt ſhining colours; and both repreſented more ſtriking by their nearneſs. Subtle, rapacious, and unfeeling, yet open, liberal, and compaſſionate. At the ſame time he ſo ſhamefully bedewed his hands in the blood of Rogvolode and his children, his rude generoſity could prompt him to feaſt his indigent ſubjects under a tent, and to appoint carriages for the purpoſe of conveying relief to thoſe whom ſickneſs confined to their houſes. In action he was adventurous and indefatigable; in counſel timid and lethargic. By his valour and addreſs he firſt taught his ſoldiers to act, his enemies to fear. He colonized deſerts, he depopulated towns. With a laudable emulation, he introduced the rudiments of arts and ſcience into his country, by the inſtitution of ſchools; with a ſplendid munificence he rewarded thoſe Greeks who decorated his cities and enlightened their inhabitants: but in recompenſing theſe foreigners, he impoveriſhed his ſubjects. To the clergy his indulgence was unbounded, to the people his ſeverity inflexible. Hiſtory, in recording the tranſactions of early ages, preſents us with but few examples of princes, who, after embracing Chriſtianity, have not diſgraced its doctrines by their implacable ferocity and ſanguinary revenge. The great Conſtantine, and the no leſs great Clovis, are conſpicuous proofs how little they imbibed the true ſpirit of a religion to which they had profeſſed themſelves ſincere converts; when the firſt commanded the execution, or rather the murder, of his eldeſt and virtuous ſon Criſpus; and the ſecond aſſaſſinated all the princes of the Merovingian race. But the religious fervor of Vladimir breathed into him ſuch counſels of charity, as were no leſs unwiſe than unexpected. The ſame man who could, with ſuch criminal apathy, command the death and ſurvey the mangled form of his brother, heſitated for a conſiderable time after his converſion to Chriſtianity, to puniſh ſome robbers who infeſted his moſt fertile and populous provinces: and when cenſured for this falſe humanity by his clergy, he meekly replied, "what am I, that I ſhould condemn my fellow creatures to death?" Upon the whole, had fortune thrown him into a more poliſhed age, his vices might have been ſoftened by the plaſtic hand of education, his virtues might have challenged our regard and admiration."

In the third diviſion of his work, Mr. Card treats of "the Invaſion, Conqueſt, and Tribute of the *Tatars*." The attention is arreſted by this unuſual, though by no means ſingular, orthography of the word commonly called *Tartars*. The in-

novation is not recommended by importance or utility, and, whatever may be alledged by reſolute etymologiſts or perſevering antiquaries, it is rarely advantageous to a language that its eſtabliſhed modes of ſpeech or orthography ſhould be wantonly diſturbed.

The Revolution deſcribed in this Chapter is juſtly ranked, by Mr. Card, among

"the moſt diſgraceful, grievous, and intolerable, which are to be found in the hiſtory of the world. It preſents ſuch a vaſt theatre of horrors, ſuch a tragical uniformity of havoc and murder, as might ſerve to obliterate the memory of all former devaſtations. Ruſſia, for the ſpace of two hundred years (from an early period of the thirteenth, to the middle of the fifteenth century) proſtrated herſelf at the feet of this invincible hoſt of oppreſſors; while its wretched inhabitants, during this ignominious period, were overſhadowed in hopeleſs ſlavery and profound ignorance. The unexpected invaſion of theſe deſperate enemies plunged them again into the moſt lamentable barbariſm, out of which they were juſt beginning to riſe, by the benign and civilizing influence of Chriſtianity."

Whatever genius, judgment, or labour, may be beſtowed on the deſcription of ſuch a period, and all theſe the author has beſtowed, a review of it preſents no conſolation to the mind, nor any gratification to a laudable ſpirit of inquiry. Conduct proceeding from the ſole motives of infuriate tyranny on one part, and abject deſpondency on the other, offers too little diverſity to engage the enterpriſes of ſpeculation, or reward the zeal of inveſtigation: ſuch portions of hiſtory are peruſed with a bluſh, and recollected with a ſigh.

Three ſucceeding ſections (4, 5, and 6) are devoted to the narrative of the gradual emancipation of Ruſſia from the galling yoke of the Tartars, compriſing a period of one hundred and twenty years (from 1462 to 1582.) In this interval, we are intereſted for the fate of a depreſſed people, engaged in a virtuous ſtruggle, but diſguſted by the groſs mixture of every vice and crime which ferocity and ignorance can occaſion, and relieved only by the occaſional diſplay of rude generoſity and extravagant valour. The monarchs under whom the deliverance of Ruſſia was effected are, Ivan III. Vaſſilievitz; Vaſſili IV. Ivanovitz; and, laſt and chief, Ivan IV. Vaſſilivitz, furnamed by the Ruſſians *the Terrible*, by foreigners *the Tyrant*. The conduct and character of this extraordinary man are treated with great felicity by Mr. Card, who inveſtigates, with ſound judgment, the ſource of his errors, and the cauſes of their exceſs and duration; and, without being dazzled by the ſplendour of his renown, or deceived by the magnitude of his achievements, eſtimates, with equal juſtice, his merits and his crimes.

"The

"The character of this prince," Mr. Card obſerves, "has been variouſly tranſmitted to us, by men inimical to tyranny, ſchooled in calumny, and ſkilful in adulation. We may therefore ſtrike out ſome degree of truth, by the confrontation of their different accounts. He was gifted, in a ſurpriſing degree, with that vigour of mind and body which qualify men for great and arduous undertakings. When we call to remembrance the greatneſs, the variety, and ſucceſs of his meaſures, he poſſeſſes ſtrong claims to the appellation of a great mind. When we conſider his monſtrous tyranny, the wildeſt pyrrhoniſm cannot record his name as a bright example of moderation, clemency, and juſtice. We entertain not the wiſh to ſoften the black ſhades of his crimes with the varniſh of partiality; but the truth of hiſtory muſt obſerve, that his horrible vices ſeem more to be the effects of paſſion than of a depraved growth of nature: in his features of extortion, violence, cruelty, and diſſimulation, a diſcerning eye will perceive a cloſe reſemblance with Louis XI. of France: in ſound judgment, untutored force of intellect, and arbitrary maxims of adminiſtration, he might be paralleled with William the Conqueror. The incidents of his reign contributed to repreſent his defects (which was not neceſſary) in a more ſtriking light: impelled to cruelties, by ſeeing the whole machine of his government in danger of being torn to pieces by his rebellious ſubjects, he ſent forth, to perſecute and to deſtroy, that abhorred legion of informers, the Opritchricki. While the remembrance of what he endured in his childhood, from the tyrannical acts of the Boyars, who were at that time bound to aſſiſt him by every tie of fidelity and honour, did not ſerve to mitigate his hatred and ſuſpicion of them, when his youthful and adventurous courage burſt and revenged the fetters of domeſtic oppreſſion. There were ſome traits in his character ſo low, and at the ſame time ſo atrocious, that they cannot ever be numbered in the memorable crimes of an intrepid tyrant. Not content with abuſing the rights of men, in his elevated rank of judge, he could meanly deſcend to become the executioner of his victims; he could endow the monaſteries, and at the ſame time rob the widow and orphan of their ſcanty pittance; he could proſtrate himſelf before the ſhrine of ſome reputed ſaint, and at the next moment ſanction the performance of the moſt unwarrantable murder; while the inner receſſes of his palace were polluted with ſuch infamous crimes and brutiſh pleaſures, as cannot be faithfully delineated without betraying a manifeſt indecorum of character. Ignorant of letters, and unacquainted with ſcience, his noble attempts to infuſe a tincture of learning into the uninformed minds of his countrymen call for our warmeſt tribute of praiſe. It may appear extraordinary, that a prince ſo ſtern and haughty in his deportment, ſo ſevere and ſullen in his manner, ſo jealous, tyrannical, and vindictive, ſhould poſſeſs, even to the laſt, that beſt reward of a virtuous prince, the eſteem and affection of his people. But the ſplendour of his conqueſts and perſonal valour attracted the vulgar eye; and perhaps it is no deviation from truth to ſay, that the Ruſſians were ſo thoroughly moulded to every ſpecies of ſervitude, that their degenerate natures were alike willing to extol their prince, when he either appeared as the father or the ſcourge of his country."

Having

Having brought his narrative to this period, the author reviews, at the cloſe of his ſixth ſection, the internal ſtate of Ruſſia; and traces "the dawnings of ſcience and literature, which were to ſhine with ſuch glory on the revolutions of Peter the Great and the ſecond Catharine." The events to which the general improvement of Ruſſia is attributed are, the conqueſt of Siberia,—the code of Ivan,—the progreſs of commerce, which familiarized the people with the manners of other nations,—and the conſequent introduction of the arts, which humanize the mind of ſavage man, and, while they inſpire, afford the beſt means of gratifying a laudable curioſity.

VII. Advancing towards a more animating and encouraging part of his taſk, Mr. Card riſes in his ſtyle, and details the enſuing events with augmented force of eloquence. His chapter on "the Extinction of the Houſe of Rurik, the Uſurpation of Boris and Demetrius, and the Eſtabliſhment of the Houſe of Romanof," commences with the following well-written exordium.

"We now open that grand ſcene which forms the joyful cataſtrophe of the ancient dynaſty, and conveys the ſceptre to a new race of princes, whoſe power was deſtined to ſhine forth with a mighty luſtre in the eyes of Europe. Under them were firſt to appear thoſe liberal principles of adminiſtration which harmonize, beautify, and poliſh private ſociety. Under them, maritime communications were to be maintained, along the ſhores of a continent of immenſe extent; noble foundations of charity, public and private, to be eſtabliſhed; ſtupendous works of national honour to be erected; population to increaſe; agriculture to advance; and wealth to be wafted into thoſe cities which had ſo long been the ſeat of penury and oppreſſion. Under them alſo, the ſpirit of ſcience, which had been fettered by the groſſneſs of early ſuperſtition, and by the influence of external controul, was to emerge with ſuch dignity and vigour, as to effect a moſt conſiderable and happy change in the ſentiments of the higher ranks, and in the habits of the lower, by diſſeminating thoſe ſeeds of taſte which ſtimulate the mind to the cultivation of every polite attainment. Laſtly, under them, the deſign of the architect, the chiſſel of the ſtatuary, the pencil of the artiſt, and the ſkill of the mechanic, were to be encouraged and rewarded with all the munificence of imperial patriotiſm."

(To be concluded in our next.)

ART.

ART. XVI. *Annals of Philoſophy, Natural Hiſtory, Chemiſtry, Literature, Agriculture, and the mechanical and fine Arts. For the Year* 1801. *By ſeveral Gentlemen. Vol. II.* 8vo. 440 pp. 9s. Cadell and Davies. 1802.

WHEN we noticed the preceding volume of this work*, it bore the name of Dr. Garnett, whoſe recent deceaſe ſeemed to threaten the interruption of the deſign; the proprietors, however, inform the public, that his place is now ſupplied by the united abilities of Meſſrs. C. and A. Aikin, and that the publication will regularly proceed. Some trifling alterations have been made in the arrangement of the materials, which are mentioned alſo in the preface. Another ſlight improvement we are alſo deſirous to ſuggeſt; which is a brief table of the chapters and their ſections, to be ſubjoined to the preface.

The preſent volume commences very properly with the hiſtory of Galvaniſm, the moſt intereſting novelty at preſent purſued by philoſophers. It proceeds with Magnetiſm, with Dr. Herſchell's remarks on the nature of the Sun, and with a ſketch of miſcellaneous matters. The ſecond ſection of the firſt chapter, is dedicated to natural hiſtory, and its contents are thus recapitulated:

Another Savage Man. On the American Elk. Attempt to domeſticate the Wild Gooſe. Mus Alalabaricus. Teſtudo rugoſa. Rana Leveriana. Lacerta Acanthura. Coluber Maculatus, &c. &c. Hydrus major, &c. Acrocordus dubius. Anatomy of the Rhinoceros. Proteus Anguinus. Diſtinguiſhing Characters of the Crocodile and Caiman. Two new ſpecies of oviporous Quadrupeds. A new genus of Inſects. Monoculus Pulex. A new inteſtinal worm. A Parrot hatched in Rome.

To Zoology ſucceeds Botany, Mineralogy, and Chemiſtry, which concludes the firſt diviſion of the work. The ſecond part, entitled Miſcellaneous, preſents the reader with the improvements in Agriculture, in the uſeful and elegant Arts; which ſection is followed by a Supplement to Part I. containing ſome aſtronomical diſcoveries.

The third part, entitled Literature, contains a copious liſt of books, Engliſh, French, German, Spaniſh, Italian, &c. &c.

* Brit. Crit. vol. xx. p. 157.

illuſtrated

illuſtrated occaſionally by remarks. This occupies unavoidably a large diviſion of the volume, and is only followed by the Obituary, in which are a few conſiderable names. We ſhall extract from the Zoological part, the amuſing account of a Parrot hatched at Rome.

"PARROT HATCHED IN ROME.—No birds of this genus are known to paſs the tropics, either on the old or the new continent, unleſs they be taken by force, the natural habitation of parrots appearing to be bounded by a zone 25° diſtant from the equator on each ſide. But even when tranſported beyond theſe latitudes, they continue to live and to be influenced by the ſexual deſires, in ſpite of the difference of climate. Inſtances of parrots laying eggs in the temperate countries, however, are extremely rare, and moſt of the eggs which *have* been produced under ſuch circumſtances have proved tranſparent and deſtitute of an embryo. The following facts, therefore, lately made known to naturaliſts by Count Morozzo, cannot fail to be intereſting.

"In the year 1786, M. Paſſeri, of Rome, bought at Marſeilles a female parrot, of the Amazonian tribe, and ſome months afterwards was preſented, at Avignon, with a male, under the name of an Amazonian alſo, or Braſilian parrot. He put theſe together, but without chaining them by the leg or affixing any other badge of ſlavery, and he ſuffered them to walk about the room at their eaſe. They often reſted on the common perch, but ſometimes they retired during the night to a large iron cage, which was never ſhut, and in all other places where they afterwards were, they enjoyed the fulleſt liberty. From the firſt moment they met they manifeſted a very ſtriking attachment to each other, and their friendſhip ſtill continues to ſo remarkable a degree, that if they are ſeparated only a few minutes they exhibit the greateſt agitation, ſending forth piercing cries, and never becoming quiet until they are put together again. When M. Paſſeri firſt became poſſeſſed of them, they had attained their full growth, but he could not attain any fact tending to determine their age. The male diſtinctly pronounced ſeveral French words, as he does at preſent; the female, on the contrary, makes only a ſhrill cry, and prates a good deal without pronouncing a ſingle word. Theſe birds travelled with their maſter; they came to Forti, Valentano, Magni, and lately to Rome, making their journey ſeparately confined in a ſmall wooden box, called by the French a *ſabot*. The female has laid eggs ſeveral times; the firſt was at Forti, ſix years ago. She had laid two, in a trough near a kitchen chimney, but the continual noiſe of people paſſing and repaſſing did not prevent her from continuing to ſit on them, nor even unforeſeen circumſtances which obliged M. Paſſeri to change his abode. The ſecond time was at Valentano. The bird then laid two eggs in the corner of the room, without preparing any neſt. She ſat on them ſome days, but it was thought adviſeable afterwards to put them under a pigeon; notwithſtanding they were covered ſome time, they were not hatched. She laid a third time, about the middle of May, 1800. The number of eggs was the ſame as before; they were laid on the ground, and ſome days afterwards were found broken, whether

whether in conſequence of any interference of the male, or by ſome other means, it is not known; the fact is, however, that at the beginning of June, the parrot laid a couple of eggs again. But this time ſhe depoſited them in an earthen vaſe (half filled with cinders) which was on the ground, juſt within a door that concealed the bird while ſitting. She ſat forty days, and on the 15th of July, an egg was hatched, but the young one died the next day. M. Paſſeri, wiſhing to prove the birth of a parrot at Rome, carried it to the hoſpital of San Spirito, but it was found too far advanced in putrefaction, and was therefore thrown away; it was ſeen, however, by ſeveral ſurgeons'-pupils who were preſent. The fourth, or to ſpeak more correctly the *fifth* time the female produced, was in the preſent year. There were now three eggs, laid in the ſame veſſel (or *ſcaldino*) filled with aſhes, and ſtanding in the door-way as the year before. The incubation continued forty days, and on the 24th of June a young bird came forth. Some days afterwards the other eggs were thrown away as being unproductive. This infant parrot remained almoſt naked the firſt fifteen days, but afterwards the ſmall grey quills of the wings began to ſhew themſelves, and by the 20th of Auguſt (that is to ſay at the end of about two months) the bird was completely clothed. On the 12th of July it cried out for the firſt time; on the 14th it began to open its eyes; on the 20th of Auguſt, when the young creature was well furniſhed with plumage, the mother who had conſtantly ſlept in the neſt forſook it, and returned to the male as uſual; and on the 25th of the ſame month, the young parrot ſlept out of the neſt. The following fact deſerves particular attention. M. Paſſeri obſerving the growth of the young parrot, and fearing leſt the *ſcaldino* ſhould be too ſmall to hold the mother and her young one, took a baſket lined with feathers, &c. and put it in the place of the *ſcaldino*, behind the door. The mother went and ſeated herſelf in it immediately, and appeared to be very well ſatisfied with the new habitation, but ſome hours after ſhe began to cut away one ſide of the baſket with her bill, and in three days accompliſhed her job, having made an opening of four or five inches in the lower part, and ſix or ſeven in the upper. The oſier was cut as neatly as if the ſharpeſt ſteel had been employed. There can be no doubt that the mother's object was to facilitate the departure of the young bird from the baſket, when he had acquired the requiſite ſtrength in his legs. The latter examined, in the third month, was of a yellow colour, like the father, about the head and baſe of the neck. His length from the root of the bill was about ten inches, and at the age of four months about eleven. The colour of the body reſembles that of the father's, which is of a yellowiſh green colour, intermixed here and there with bright yellow, and the feathers of the wings are variegated with blue violet and very brilliant red. The thighs have a remarkable tufted plumage of a yellow colour. The bill is cinereous and black at the point. The iris has paſſed from a greyiſh to a yellowiſh colour, and will probably ſoon become orange like the father's. The feet are grey, with black nails. As the young bird has grown very faſt he will very probably exceed his father in bulk; the latter is

larger than the mother, who is ſtated to be the true *Amazone* of Barrere (*Pſittacus major viridis, alarum coſta ſuperpe rubente*) but not *Poittacus nobilis* of Linnæus. To what ſpecies the father and the young bird belong does not ſeem to be fully decided; the great yellow *culottes à la Suiſſe* being a remarkable character not alluded to by any ornithologiſt. *Journal. de Phyſ. Ventôſe.*"

It is ſuperfluous to ſubjoin any further commendations of a work ſo manifeſtly uſeful. Nor ſhall we make any objection to the execution of it, except ſo far as relates to the Obituary, in which little proportion ſeems to be obſerved between the merits of the perſon recorded, and the length of the article; and occaſion is taken to inſinuate ſome political opinions, to which we and our readers are not likely to ſubſcribe.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Clifton Grove, a Sketch in Verſe, with other Poems. By Henry Kirke White, of Nottingham. Dedicated (by Permiſſion) to her Grace the Ducheſs of Devonſhire.* 12mo. 111 pp. 3s. 6d. Vernor and Hood. 1803.

This poet, with great modeſty, pleads youth and imperfect education; and deprecates, on theſe accounts, the ſeverity of criticiſm; but in truth the critic muſt be unreaſonably ſevere, who requires the ſmalleſt interceſſion in favour of this little volume. The true ſpirit of poetry appears to us to pervade every part of theſe juvenile effuſions; and the blemiſhes, which may be attributed to the cauſes ſo humbly aſſigned, are too few and inconſiderable to require much indulgence. They are not even worth ſpecifying; ſince the underſtanding which, before the age of 17, could dictate ſuch compoſitions, will ſoon be able to correct itſelf, and probably will form its own art of criticiſm, with ſuperior diſcernment and feeling. It is difficult to ſelect a particular ſpecimen where ſo much is worthy of notice. The principal Poem of Clifton Grove is full of animated poetry, and relates a pathetic hiſtory with very impreſſive powers. The ſmaller Poems have great merit in their various ſtyles; from which, for the ſake of celebrating two poets together, we ſhall tranſcribe the following Sonnet.

"*Supposed to be written by the unhappy Poet* DERMODY, *in a Storm, while on Board a Ship in his Majesty's Service.*

"Lo! o'er the welkin, the tempestuous clouds
Successive fly, and the loud piping wind
Rocks the poor sea-boy on the dripping shrouds;
While the pale pilot, o'er the helm reclin'd,
Lists to the changeful storm; and, as he plies
His wakeful task, he oft bethinks him, sad,
Of wife, and little home, and chubby lad,
And the half-strangled tear bedews his eyes:
I on the deck musing on themes forlorn,
View the drear tempest, and the yawning deep,
Nought dreading in the green sea's caves to sleep;
For not for me shall wife or children mourn;
And the wild winds will sing my funeral knell,
Sweetly as solemn peal of pious passing-bell."

Among other recommendations of this little volume, an ardent and interesting spirit of piety and love of virtue will delight every congenial mind. More warmly do we wish that these excellent feelings may remain untainted in the commerce of the world, than that the juvenile poet may acquire that additional finish to his style which in truth is little wanted.

ART. 18. *Bonaparte; an Heroic Ballad; with a Sermon in its Belly, which that renowned Warrior and most reverend Theologian preached at his Visitation of the good People of Ægypt; with Explanatory Notes.* 8vo. 48 pp. 1s. 6d. Hatchard. 1803.

Though no name or description of the author appears in the title-page of this Ballad, it has been, if we mistake not, advertised as the work of the ingenious editor of Salmagundi; and it bears a strong resemblance to the other productions of that facetious and public-spirited writer. The character and features of his hero are indeed of rather too gloomy a cast for the pencil of burlesque; yet the unjust and atrocious acts of his life have been often accompanied by language and professions ludicrously extravagant. From those professions, the striking instances of gross and base hypocrisy in his declaration to the people of Egypt are forcibly and humorously stated by this author. But we rather select the last stanza but one of the Ballad, as it relates more particularly to the Consul's threat of invading this kingdom.

"XV.

While the French sneak and quail,
And their despot regale,
With a hodge-podge of praise that would make a dog sick;
The free British press,
Without fear or finesse,
Speaks truth of the Consul in spite of Old Nick.
He, fierce as a Tartar,
To give us no quarter,

His cut-throats commands, ſhould they once come acroſs us;
And ſwears he'll leap over
Our channel to Dover:
A pretty good ſtride for a *Pocket Coloſſus!*"

By this ſhort ſpecimen, the reader will, we conceive, be induced to peruſe the whole of this production; which is not leſs humorous in its ſtyle, than it is patriotic in its effect and motive.

ART. 19. *John and Dame; or the Loyal Cottagers. By Mr. Pratt. Fourth Edition.* 12mo. 24 pp. 4d. Aſperne. 1803.

The object and tendency of this little poem are, to ſhow the univerſality of that public ſpirit which animates the people of this country; ſince, in a moſt ſequeſtered ſpot (Woodhurſt, near St. Ives, Huntingdonſhire) it ſubſiſts in the fulleſt vigour. The ruſtic couple, denominated "*John and Dame*," had been already delineated by Mr. Pratt, in his "Gleanings in England*." They are here deſcribed as grown too old to work, and living in a little cottage of their own, reſpected and viſited by all their neighbours. The integrity, loyalty, and patriotiſm of theſe villagers are alſo painted by the author in terms generally intereſting, but not wholly free from that affectation which is the principal blemiſh of his works. Even the little children of this village are ſaid to manifeſt their indignation at the preſumptuous menaces of our enemy. The concluding ſtanzas of this poem are ſpirited; and the whole merits praiſe, as inſpired by the beſt motives, though not diſplaying, in our opinion, ſo much poetical talent as appears in ſome of the former productions of this writer.

ART. 20. *Poems on different Subjects. By Ferdinand Weſton, Eſq.* 12mo. 118 pp. 4s. Mackay, High-Street, Edinburgh. 1803.

It is impoſſible not to admire the grateful diſpoſition of this poet, who publicly thanks Eton College, and Dr. Goodall, for the claſſic taſte with which they inſpired him; but certainly with as little to be thankful for, as a writer can well poſſeſs. He is, however, juſt as well as grateful, for he acknowledges to his tutor, in two very original lines,

"—— urg'd by thee to toil in claſſic lore,
Had I had will, I might have known much more."

Neither Eton or Dr. Goodall, certainly, ever approved ſuch verſification as this, or the following ſtanza.

"Plutus to whom bends many a knee
I nor require aught of thee,
Nor yet thy power deſpiſe.
If uninvited thou doſt come,
Thou ſhalt be welcome to my home,
And I thy gift will prize."

* See Brit. Crit. vol. xiv. p. 346; and vol. xviii. p. 165.

Rather in a ſuperior ſtrain, but by no means fit to ſtand in the compariſon with that to which it alludes, is the firſt Ode, in anſwer to Mrs. Greville's celebrated Prayer for Indifference. A conſiderable number of the Poems in this book conſiſts of copies of verſes, written on the condition of introducing twelve heterogeneous words in a given order; and in this fooliſh ſpecies of effort, Mr. Weſton diſplays ſome little ingenuity. Charades, Riddles, and ſuch ſtuff, fill up the latter part of the volume. In blank verſe, the author conſiders this as poetry.

"Agnes was born ſoon after we came here:
Nor would my cruel father ere permit
That I ſhould nurſe my child, which ſoon as born
Was ſnatch'd from my fond arms, and was conſign'd
To mercenary care, far from my view:
Nor was I ere allowed to ſee my girl.
A year after her birth my huſband died."——

But a worſe misfortune ſeems to have remained, in being celebrated by ſuch a poet. Mr. Weſton, who is probably young, and had the advantage of Collegiate Education, forms a fine contraſt to Mr. H. K. White, of 17, who profeſſes to have had no ſuch initiation.

ART. 21. *A Touch on the Times; being a Collection of New Songs to Old Tunes, including ſome few which have appeared in former Editions. By a Veteran in the Claſs of Political Sheet Scribblers.* 12mo. 56 pp. 1s. Knott and Lloyd, Birmingham. 1803.

This Veteran, who, by the Frontiſpiece, bears the name of John Freeth, is an author whom we recollect to have met before, as producing, what he ſtyled, "the Annual Political Songſter." (Vol. v, p. 72) From the preſent book we learn a little more of his hiſtory; namely, that he has been thirty-ſix years in the ſtation of a publican, which he calls a "hard ſervice," and has now arrived at the age of ſeventy-two; when "he feels himſelf more inclined, over his cheering cup, with a ſocial companion, to handle his pipe than his pen." The Frontiſpiece, however, gives him his pen and book, inſtead of the cup and pipe. Mr. Freeth's talent for ballad-writing has, doubtleſs, been very ſerviceable to him in his *public* ſtation; and we ſee, with pleaſure, that he makes no pernicious uſe whatever of his lyric ſkill.

NOVEL.

ART. 22. *Lucy Oſmond, a Story.* 12mo. 3s. 6d. Robinſons. 1803.

This volume has one diſtinction, and one claim at leaſt to praiſe which does not often occur, namely, a ſimple and unaſſuming title-page. It well enough exemplifies the danger of paying too much attention, in the earlier periods of life, to works of mere imagination. It is, however, too dear at three and ſixpence.

MEDICINE.

MEDICINE.

ART. 23. *Obſervations on Diarrhœa and Dyſentery, as thoſe Diſeaſes appeared in the Britiſh Army during the Campaign in Egypt, in* 1801; *to which are prefixed, a Deſcription of the Climate of Egypt, and a Sketch of the Medical Hiſtory of the Campaign. By Henry Dewar, late Aſſiſtant-Surgeon to the* 30*th or Cambridgeſhire Regiment of Foot.* 8vo. 161 pp. 4s. Murray. 1803.

Accounts drawn up by accurate obſervers of diſeaſes attacking European armies ſent to foreign climates, are always acceptable to the medical world. Concerning thoſe to which they are liable in the Eaſt and Weſt Indies, we poſſeſs ample information, furniſhed by various phyſicians and ſurgeons attached to the Britiſh forces employed in thoſe parts of the globe. As moſt of the diſeaſes experienced in theſe latitudes originate from the exceſſive heat which reigns there, it will readily be conceived that in Egypt, where the temperature is at leaſt equal to that of the tropical regions, a ſimilar ſet of diſorders muſt ariſe; beſides others peculiar and endemic in that part of Africa: and this is proved to be the fact, by the obſervations made by the phyſicians attached to the French army, and by the medical gentlemen attached to our own, during the laſt war.

As the author of the preſent volume did not follow the main body of the army in its marches to Cairo, his obſervations are, for the moſt part, limited to the diſeaſes which ſhowed themſelves in the 30th and 89th regiments; although he offers ſome ſketch of the general ſtate of health during the whole of that memorable campaign, collected (we ſuppoſe) from ſubſequent converſation with his medical brethren. He has alſo extracted ſome obſervations relative to the diſeaſes of the French army, from Deſgenettes's Hiſt. medicale de l'Armée d'Orient.

The plague appeared in both armies; but in conſequence of a ſtrict attention to cleanlineſs, and the ſeparation of the infected from thoſe in health, but few in the Britiſh army fell victims to it. The ophthalmia (of which an account has been given in ſome late numbers of our Review) proved a ſource of much greater affliction, numbers of men being rendered unfit for ſervice by it; and of theſe many remained ever afterwards totally blind. Some were killed by a *coup de ſoleil*, when they unguardedly left their heads uncovered, though but for a little time, under the rays of the ſun. A few inſtances of typhus occurred, and at one time catarrhal fevers; but the reigning diſeaſes were diarrhœa and dyſentery. Among the exiſting cauſes of diarrhœa, he mentions the drinking of cold water in immoderate quantities (to allay the unquenchable thirſt excited by the exceſſive heat of this climate*) as a frequent exciting cauſe of diarrhœa. "The ſoldiers in the

* From the thermometrical obſervations, publiſhed in Monſ. Deſgenettes's account, it appears, that at Cairo, Fahrenheit's thermometer, placed in the ſhade, ſometimes roſe to 100 and upwards, at noon, in June

the French army were cautioned, in public orders, againſt a free uſe of cold water, eſpecially after fatigue; and it was recommended before drinking, to rince the mouth, and dip the hands in the water. The Egyptians, dreading fluxes and other bad conſequences from exceſs in this particular, often reſtrain their inclination to drink when thirſty. When they go to refreſh themſelves in the river, they drink only ſmall quantities of the water, taking it up in the palm of the hand, and often content themſelves with taking it repeatedly in their mouths, without ſwallowing it." A copious draught of cold water, quickly taken after extraordinary heat and fatigue in this climate, produces a moſt excruciating pain in the ſtomach; and inſtances of death have been known to take place within a ſhort time, from this cauſe. After giving an account of the ſymptoms, cauſes, and treatment of diarrhœa, the author proceeds to the conſideration of dyſentery; one of the moſt frequent and moſt haraſſing diſorders of hot climates. Among the exciting cauſes, he admits a ſpecific contagion, by which it is often propagated from one individual to another. Yet if we underſtand him rightly, he thinks that it is generally produced by the ſame cauſes as diarrhœa, and that it is for the moſt part to be regarded as only an aggravated degree of the laſt mentioned diſorder. On this point we entertain a different opinion. Among other remedial meaſures againſt the dyſentery, he particularly inſiſts upon the application of "four or five folds of fine flannel, or a large piece of thick fleecy hoſiery over the abdomen, and over this a flannel bandage, bound rather tight and in a uniform manner, from the groin nearly to the arm-pits, and back again. This mode of applying, or rather of confining, a certain degree of heat over that part of the body which is the ſeat of the diſeaſe, is to be perſiſted in as long as the diſeaſe continues. When begun early and well attended to, not neglecting the uſual collateral means, it ſeldom fails to effect a cure. In whatever ſtage it is begun, with the exception of the very laſt, it produces a ſpeedy amelioration of the ſymptoms, and cures many dyſenteries that would otherwiſe be hopeleſs." This meaſure he was induced to reſort to, from having heard that it was recommended by Dr. Whyte, a phyſician who had reſided at Conſtantinople. It was noticed, we believe, in a tract on dyſentery, publiſhed ſeveral years ago by a phyſician who had been in the Weſt-Indies; but we cannot, at this moment, recollect his name. In oppoſition to Dr. Pringle, this author deems veneſection ſeldom neceſſary in dyſentery; and a practice which has recently been ſuggeſted, of applying cold water to the belly, and of directing the patient to drink cold water in this complaint, is, in his opinion, attended with much hazard. In other reſpects, his treatment of dyſenteric patients accords with that of the beſt modern practitioners. As the main obſervations in this volume relate to diſeaſes which are prevalent not only in Egypt,

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June and July; and that on the 5th of September, when the inſtrument was ſtuck in the ſand near the ruins of Thebes, at mid-day, it roſe to 154, and in the ſhade to 100. On the 14th, at the iſle of Phile above Syene, it roſe in the ſand to above 154, and in the ſhade to 108½.

but

but in other hot climates, it will prove a uſeful *vade mecum* to thoſe phyſicians and ſurgeons who have occaſion to viſit the Weſt-Indies, or other tropical countries.

ART. 24. *An Account of the Diſcovery of the Power of Mineral Acid Vapours, to deſtroy Contagion. By John Johnſtone, M. D.* 8vo. 38 pp. Mawman. 1803.

In 1758, Dr. James Johnſtone, father to the writer of this pamphlet, publiſhed an hiſtorical diſſertation concerning a malignant fever, which had prevailed epidemically at Kidderminſter, two years before. "In that diſſertation, adopting the theory of the day, he propoſes to keep the air free from putrefaction, by the ſteams of vinegar, or, as a more effectual method, by the marine acid vapour, which (he ſays) may be raiſed very eaſily, by putting a certain quantity of common ſalt into a veſſel kept heated upon a chafing diſh of coals: if to this a ſmall quantity of oil of vitriol, (vitriolic acid) is, from time to time added, the air will be filled with a thick white acid ſteam." So convinced were the inhabitants of Kidderminſter of the advantage derived from this acid fumigation, that from that time it became a cuſtom among them to employ the ſame, whenever malignant fevers prevailed in that place; and Dr. J. himſelf continued this practice to the laſt hour of his life.

From theſe data, and others ſet forth in this memoir, it would appear that the method of deſtroying contagion by fumigation, by a mineral acid, was employed and deſcribed by the phyſician here mentioned, long before either Guyton-Morreau or Dr. Carmichael Smyth, turned their attention to this ſubject. Now the difference between the late Dr. James Johnſtone's method and Dr. Smyth's conſiſts herein, that the latter employs the nitric acid vapour inſtead of the muriatic, pouring oil of vitriol (vitriolic acid) upon nitre, inſtead of common ſalt. It is evident, therefore, that this is a mere variation of the other proceſs, and cannot be juſtly regarded as an original invention; though Parliament viewed it in that light when they voted to Dr. S. the ſum of five thouſand pounds.

But although Dr. Smyth's method be merely a variation of Dr. J. Johnſtone's proceſs, yet has it been generally conſidered as more ſafe and efficacious; a point much inſiſted upon by Dr. S. himſelf. This, however, is not admitted by Dr. John Johnſtone, who on the contrary aſſerts, that the muriatic acid vapour is equally efficacious with the nitric; that it may be uſed with at leaſt equal convenience; and that it is equally mild and ſafe in like quantities. In proof of theſe aſſertions ſeveral teſtimonies from private practitioners, together with accounts of the comparative trial of both methods in the Worceſter and Birmingham Hoſpitals, are produced; from all which it would appear, that the nitrous fumigation, propoſed by Dr. Symth, poſſeſſes little or no advantage over that with the muriatic acid, employed ſo many years ago by Dr. Johnſtone's father.

ART.

ART. 25. *Veterinary Pathology; or, a Treatiſe on the Cauſes and Progreſs of the Diſeaſes of the Horſe; together with the moſt approved Methods of Prevention and Cure. Alſo, ſhort Obſervations on Bleeding, Firing, Rowelling, &c. &c. And an Appendix, or Veterinary Diſpenſatory. By W. Ryding, Veterinary Surgeon to the 18th Light Dragoons.* 8vo. 135 pp. 5s. York printed; ſold by Egerton, London. 1801.

We have here a rational compendium on moſt of the diſeaſes of horſes. The complaint termed glanders the author has purpoſely omitted; reſerving the conſideration thereof, until the enquiries which he is proſecuting on that ſubject ſhall have afforded him a clearer inſight into its nature, and more experience concerning its treatment. The diſeaſes of the foot, and their mode of treatment, are likewiſe omitted, as Mr. Coleman, Profeſſor of the Veterinary College, has himſelf expreſsly written upon them.

On the ſubject of veterinary medicine, the author has thrown out ſeveral uſeful hints. Among purgatives for horſes, he rejects jalap, gamboge, and ſcammony, as doubtful or hurtful in their operation; and recommends, in their place, aloes and calomel. Violent purging he condemns. Expectorants he finds of no avail in the pulmonary diſorders of theſe animals. For producing a diuretic action, he prefers turpentines to fixed alkalis. In colds, long-continued diſcharges from the noſtrils, and cutaneous diſeaſes, he ſtrongly adviſes the employment of antimony. He remarks, that inflammation of the lungs deſtroys annually more young horſes than all the other diſeaſes to which they are ſubject.

Horſes are, for the better protection of their eyes, provided with a membrana nictitans, called by farriers the haw. This natural protection has often been miſtaken for a diſeaſed ſubſtance, and has accordingly been directed, by moſt writers on farriery, to be cut away, to the manifeſt injury, if not the total loſs of ſight. What a ſtrong argument this ſingle fact affords for the ſupport of an Inſtitution, where the ſtructure of the different parts of theſe uſeful animals is accurately explained, the nature of their diſeaſes carefully inveſtigated, and the effects and doſes of medicines are duly aſcertained! Such an Inſtitution is the London Veterinary College.

ART. 26. *Uſeful Hints to thoſe who are afflicted with Ruptures; on the Nature, Cure, and Conſequences of the Diſeaſe; and on the Empirical Practices of the preſent Day. By T. Sheldrake, Truſs-Maker to the Weſtminſter-Hoſpital.* 8vo. 160 pp. 5s. Sold at the Author's Houſe. 1803.

The author of this pamphlet is well known to gentlemen of the ſurgical profeſſion, by his ingenious mechanical contrivances for counteracting and removing deformities. Ruptures are among the number of thoſe local complaints which require the aid of mechaniſm; and of late years various modes of applying the requiſite degree of preſſure by means of truſſes to the affected part, have been ſuggeſted. The principles on which theſe have been conſtructed by different inventors or improvers, are examined in this treatiſe, and their defects

and

and advantages pointed out. The elaſtic truſs is that which he prefers in moſt caſes. There are ſeveral plates in illuſtration of the author's remarks.

ART. 27. *The new Family Herbal; or domeſtic Phyſician: enumerating, with accurate Deſcriptions, all the known Vegetables which are any Way remarkable for medical Efficacy; with an Account of their Virtues in the ſeveral Diſeaſes incident to the human Frame. Illuſtrated with Figures of the moſt remarkable Plants; accurately delineated and engraved. By William Meyrick, Surgeon.* 8vo. 498 pp. Knott, Birmingham; Seeley, &c. London. 1802.

When the opinion prevailed, that all the efficient powers of medicine were to be found in the commoneſt plants, herbals were in high eſteem, and were the ſole medical books of a very numerous claſs of purchaſers. Though it is now generally known to the intelligent that ſuch works can contain only a very imperfect *Materia Medica*, yet the former opinion ſtill prevails among the lower orders, ſufficiently to encourage the preſent publication, which for their accommodation appeared originally in numbers. In fact, the deſcriptions of foreign plants are of as little uſe to ſuch purchaſers, as the analyſis of the moſt learned compound medicines, or the drugs taken from the mineral kingdom: but to give an appearance of perfectneſs, they are all here united. For readers whom a liberal curioſity prompts to enquire into the medical application of plants, Dr. Woodville's Medical Botany is the book to be employed: for thoſe who wiſh to preſcribe for themſelves, and to collect ſimple remedies, one half of the preſent volume is entirely uſeleſs. How much inclination there was in the projectors of the work to indulge all the *prejudices* of the purchaſers they expected to attract, may be ſeen from the following paſſage of the Preface. "It was at firſt propoſed, in order to gratify ſuch as are fond *of exhibiting medicine aſtrologically*, to prefix the character of the planet which is ſuppoſed to govern each herb, to the account of its virtues;" this however it was thought would, on the whole, diſcredit the work, and *therefore* (not on account of the extreme folly of the thing) the deſign was abandoned. The moſt valuable part of the materials appears to have been collected from the works of Dr. Withering, whoſe attention and advice are alſo acknowledged.

DIVINITY.

ART. 28. *Thirteen practical Sermons; founded upon Doddridge's Riſe and Progreſs of Religion in the Soul. To which are annexed, Rome is fallen! A Sermon preached at the Viſitation held at Scarborough, June 5, 1798, (Second Edition, reviſed and corrected) with Notes and Illuſtrations: and St. Peter, a Sermon preached before the Univerſity of Cambridge, May 4, 1800. By Francis Wrangham, M. A.* 8vo. 292 pp. 6s. Mawman. 1800.

In accommodating Dr. Doddridge's language to the pulpit, Mr. W. truſts, that he has never "ſwerved more widely from his example, than

than *what* the general diffuſion of learning and information appeared to require. Many entire ſentences, and the greateſt part of his ſcriptural quotations, have been ſtudiouſly retained; and, for the ſake of renewing, or preſerving a clear recollection of what has preceded, ſhort recapitulations are occaſionally introduced." The idea of this undertaking was ſuggeſted by the conſideration, that "the ſcarcity of ſermons which, while they preach the goſpel to the poor, diſguſt not the faſtidious ear of modern elegance, by triteneſs or vulgarity, has long been a ſubject of regret and of complaint." Several Divines have lately exerted themſelves, in a very laudable manner, to obviate this complaint; and Mr. W. appears among them with credit to his piety and judgment. He is much leſs rhetorical, but (we think) more truly eloquent, than we have known him on other occaſions.

We cannot ſpecify the corrections of the Sermon preached June 5, 1798; becauſe they are not pointed out by the author; and the copy of it has paſſed out of our hands. See our Review, vol. xiii. p. 318.

The purpoſe of the Sermon, preached May 4, 1800, Luke vi. 14, is, to determine the particular efficacy of St. Peter, as one of God's ſubordinate and humble inſtruments, in the ſubverſion of heatheniſm, and the propagation and eſtabliſhment of Chriſtianity. This purpoſe is effected by ſound argument, expreſſed in clear and ſtrong language.

ART. 29. *A Sermon, preached at the Pariſh Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tueſday in Whitſun Week, June* 8, 1802. *Before the Society for Miſſions to Africa and the Eaſt. Inſtituted by Members of the Eſtabliſhed Church, being their ſecond Anniverſary. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. Alſo the Report of the Committee to the annual Meeting, held on the ſame Day; and a Liſt of Subſcribers and Benefactors. Printed by Order of the General Meeting.* 8vo. 1s. Seeley. 1802.

The diſcourſe here printed is on the text, Philip ii. 5–8. "Let the ſame mind be in you which was alſo in Chriſt Jeſus," &c. and the preacher, after pointing out ſelfiſhneſs as a ſtrong characteriſtic of our fallen nature, leads his auditors to conſider the humiliation of our Saviour Chriſt; 1. As a fact to be believed; 2. As a pattern to be imitated: the latter of which propoſitions he further conſiders under two diviſions; 1. That we ſhould feel a tender regard for the welfare of mens' ſouls; 2. A willingneſs to do and ſuffer any thing for their good.

As we judge not any writer by their reputed opinions, but by what they actually publiſh, we cannot heſitate to ſay, that this diſcourſe is ſound and good. But we perceive with regret, both in the ſermon and in the requeſt ſubjoined, that it is found extremely difficult, and hitherto impracticable, to meet with qualified perſons willing to undertake a miſſion. This Society for Miſſions is, we preſume, carefully to be diſtinguiſhed from that Miſſionary Society which ſent the Bounty to Otaheite. That ſent out its voyagers in 1796:

this

this has only ſubſiſted two years. That was evidently fanatical; this was inſtituted and is ſupported by members of the Eſtabliſhed Church.

ART. 30. *An Addreſs to the Richmond Volunteers, aſſembled in the Pariſh Church of Richmond, in Surry, on Monday, Auguſt* 29, *and on Friday, September* 2, 1803, *to take the Oath of Allegiance. By Thomas Wakefield, B. A. Miniſter of Richmond. Printed by Requeſt.* 8vo. 12 pp. 6d. Wall, Richmond; Hurſt, &c. London. 1803.

The contents of this Addreſs are well worthy the attention of all who at this momentous criſis are called upon, or have undertaken to bear arms in defence of their country, and conſequently to take the Oath of Allegiance to their Sovereign.

The reverend author, with great and judicious energy, reminds the Volunteers of his pariſh how ſolemn and ſacred is the pledge they are about to give, and after repreſenting the nature of *ſacred* oaths, takes occaſion to admoniſh them againſt the uſe of ſuch as are *profane*. His obſervations on the folly, as well as impiety, of this vice are forcible and ſtriking. We recommend the peruſal and conſideration of them to all military gentlemen, who may, inadvertently perhaps, have fallen into this pernicious habit; ſince, at this awful period, when we are engaged in a conteſt for every thing that is dear to us, it more peculiarly becomes the defenders of our country to prove themſelves *Chriſtian Soldiers*.

ART. 31. *To your Tents, O Britons! A Sermon preached in the Pariſh Church of Sutton, Saint Mary, in the County of Lincoln, July* 31, 1803. *By Charles Jerram, A. M.* 8vo. 19 pp. 3d. White, Wiſbech; Rivingtons and Hatchard, London; Albin, Spalding; and Hellaby, Boſton. 1803.

A plain, but very animated, pious and judicious exhortation; fit to be ſounded in the ears of Britiſh Yeomen; by whom it could not be heard without good and great effect. Every page would furniſh a creditable ſpecimen of the preacher's eloquence; but we can afford room for only a part of the peroration: "Let us emulate the noble example ſet before us in the patriot Jews, whom Nehemiah ſtimulated and led to the combat. Let our labourers and workmen, of all deſcriptions, employ one hand in their work, and with their other hand hold a weapon of war;"—and though their "work is large," to gather in the fruits of the earth, which are now ripe unto harveſt; and though they muſt neceſſarily be "ſeparated one from the other," yet "in what place they hear the ſound of the trumpet, let them reſort thither, and God will fight for us." Let this neighbourhood, which has hitherto been ſignalized by its loyalty, be doubly animated: let us be faithful to ourſelves, and our true intereſts; and we have nothing, I truſt, to fear. But above all, "remember the Lord, which is great and terrible," conſider that "it is better to truſt in the Lord, than to put any confidence in Princes;" and that "they who do truſt in him, ſhall be as Mount Zion, which can never be removed." Supported by his arm, the victory is ſure:—that we may be ſupported by him, let us ſet him ever before us, and evince our dependence upon him, by pouring

out

out our ſouls continually before him; and putting on for our armour, the breaſt-plate of righteouſneſs, and the helmet of ſalvation. Should our country at large do this, one might congratulate it, in the triumphant language of Moſes, "Happy art thou, O Britain, who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places."

ART. 32. *The Duties of loving the Brotherhood, fearing God, and honouring the King, illuſtrated and enforced in a Sermon, preached before Two Friendly Societies. By the Rev. Francis Skurray, M. A. Curate of Horningſham, Wilts.* 8vo. 32 pp. 1s. Longman and Rees. 1803.

"This Sermon," ſays the author, "was ſent to the preſs, in order to imprint more indelibly on the minds of his pariſhioners, than verbal recitation poſſibly could do, ſentiments of unanimity and loyalty at this eventful period. He was alſo actuated," he ſays, "by a wiſh to contribute his mite towards cementing the peace and harmony of his neighbourhood, which had ſuffered interruption from diſorder and alarm."

This interruption aroſe from the violences committed in certain parts of the clothing counties, in conſequence of the introduction of ſome mechanical contrivances for facilitating work. The author diſtinctly handles the ſeveral parts of his ſubject, and gives the local admonitions which the occaſion required, with earneſtneſs and affection. "It is not allowed," ſays he, "to the rich, and ſurely it cannot be claimed as a privilege by the poor, to bend the law to their own will and execution." P. 26. He then mentions an appeal to law, which has ſince, we underſtand, received its deciſion. The diſcourſe is well calculated to be uſeful.

ART. 33. *An Eſſay on the Sign of the Prophet Jonah. Intended to remove the Deiſtical Objection concerning the Time of our Saviour's Burial: by attempting to prove that the Prediction relates to the Duration of his Miniſtry upon Earth. By Iſaac James. With a Letter to a Friend, on Revelation* xxii. 6, 21. *Intending to ſhew that it was not Jeſus Chriſt who forbad John to Worſhip him.* 8vo. 59 pp. 1s. 6d. Briſtol printed; Button and Co. London. 1802.

This author, rejecting the uſual interpretations of Matthew xii. 39, 40, as untenable, propoſes another which in his opinion removes the difficulty. He conceives that when our Saviour predicted that he ſhould be three days and three nights in the heart of the earth, he meant that he ſhould be three years employed in his miniſtry in Judæa. A year being a prophetic day, and Paleſtine being, according to ſeveral authorities, conſidered as the *heart of the earth*, or, the middle of the habitable world. This is ingenious, and certainly not repugnant to the prophetic ſtyle. But it is not entirely new, as what in divinity can be? We copy from Zegerus a very ſimilar opinion. "Hoc ænigmate Dominus non propriè ſepulturam ſuam reſurrectionemque præſignabat, quanquam et ità poſſit non injuria intelligi, ſed ſuam demonſtrabat

bat

bat in hujus terræ ergaſtulo manſionem. Alioquí ſi ſimpliciter ad Chriſti ſepulturam referas, quomodo *tribus noctibus* in ſepulchro delituiſſe credendus eſt? nam de tribus diebus facilis eſt per ſynecdochen ſolutio. At verò cùm illud addatur quod ei expoſitioni non plenè reſpondeat, deinde cùm alius pateat ſenſus Evangelico tenori etiam magis congruus, non eſt neceſſe ad illum, licèt catholicum, minùs tamen aptum, confugiamus. Quod ergò dicit ejuſmodi eſt, "Non dabitur nationi huic ſignum aliud quàm quod Jona ipſe eventu ſuo præfiguravit. Quemadmodùm enim Jona ob ſalutem navigantium ultro ſe obtulit in mare projiciendum, et exceptus bellua marinâ tribus diebus, i. e. *pauco tempore*, in ventre illius reſervatus eſt, ità Chriſtus Dei Filius, ob ſalutem omnium hominum, è ſublimi cœlorum volens à Patre in hujus mundi pelagus emiſſus, exceptuſque a Judaicâ gente, quaſi à bellua ferociente, intra hujus gentis ſepta, *parvo temporis ſpatio* diverſatus eſt." Atque ità, in hoc uno ſigno, univerſa ſimul totius vitæ ſuæ ſigna atque miracula concluſit, cùm alioqui multa ſe illis demonſtraturum ſigna reſpondere debuiſſet, ut pote qui, non reſurrectione modò, ſed et innumeris aliis portentis ſuam Divinitatem erat declaraturus." *in loc.*

It is an evident improvement upon this opinion, (which perhaps Mr. James never ſaw) to apply the three years as three figurative days, and to point out the propriety of calling Judæa the heart of the earth. But ſince ſuch men as Grotius, Eraſmus, Hammond, Whitby, and innumerable others were contented with the old explanation, we do not feel much inclined to fly to the new; which however we allow to be ingenious. In the time of Theophylact, the uſual interpretation was thought ſufficient; he ſays, τρία ἡμερονύκτια ἀπὸ μέρους ἀριθμοῦνται. The Jews particularly reckoned parts of days as whole days, and St. Matthew is generally thought to have written in Hebrew. All the commentators cite Abeneſra on Lev. xii, 13, to prove that even an hour of one day was reckoned as a whole day, in the calculation of the days of circumciſion; and a mode of calculation ſomewhat ſimilar has been ſhown from various ancient authors, and might be illuſtrated to a much greater extent. Thus the part of Friday was reckoned night and day, from Thurſday at ſun-ſet; Saturday, night and day, from Friday at ſun-ſet; Sunday, night and day, from Saturday at ſun-ſet.

The ſecond part of this tract is alſo important. It undertakes to prove that the angel who forbad John to worſhip him (in Revelations xxii, 9.) was not Chriſt; which removes a ſpecious and common objection againſt the worſhip of Jeſus. This, however, is not new. So other Commentaries have underſtood it. Franc. Junius, (whoſe notes are ſubjoined to the text of the Revelation, in Barker's Bible 1611) ſays "the words of the Angel unto the 15th verſe, the words of Chriſt verſe 16, 17. So alſo Eſtius, and others." The queſtion is here, however, well illuſtrated, and may ſerve to remove unneceſſary ſcruples. It is indeed reduced almoſt to a demonſtration.

ART. 34. *The Mild Tenour of Chriſtianity, an Eſſay.* Crown 8vo. 153 pp. 3s. Clarke. 1803.

Had this Eſſay been produced at any period of great heat and animoſity among Chriſtians, or to allay the violence of ſome perſecution, by recalling to mind the true temper of the Goſpel, nothing could be

more

more meritorious. At preſent it is difficult to ſay why it ſhould be written, when the principle of it is generally acknowledged; and the application of it in this tract ſeems to confound all diſtinctions. Becauſe it is true, that no one can have the true ſpirit of Chriſt who is not mild and benevolent, Mr. Jerningham appears to conclude, that whoever has thoſe qualities has ſufficient Chriſtianity. Papiſt, Proteſtant, all ſeem alike to him; nor will he diſtinguiſh between the raging, diabolical, and unprovoked perſecutions of the former, and the neceſſary precautions for ſelf-defence, enacted at ſome periods by the latter.

Mr. J. is ſuppoſed to be of the former perſuaſion; but he has no indulgence, it muſt be allowed, for bad Popes, nor, in general, for monaſtic inſtitutions. He praiſes the Reformation in terms almoſt unqualified; but he cenſures, with perfect juſtice, the indiſcriminate rage for plunder and deſtruction which accompanied the ſuppreſſion of the religious houſes in England. He quotes a paſſage from the hiſtorian of Ely, lamenting the ſpoliation of the tythes and revenues which have ever ſince been wanted; and he adds, very juſtly, "thus neither the advancement of religion, the dignity of reaſon, nor the principles of taſte were conſulted in this univerſal dilapidation." P. 83.

That the book is entertaining, muſt certainly be allowed; as it conſiſts chiefly of ſcraps and aneedotes, ſelected from a variety of books; but the affectation of the ſtyle is beyond meaſure ridiculous. In the very ſecond page we have "the *law* of ſenſibility," a new law, enacted probably in the court of namby-pamby; and this law "ſurely" forbids "the heart to conſign itſelf to tyranny." We thought a more real law, the law of human nature, forbad it; but he means not, as would be ſuppoſed, to forbid being tyrannical, but forbids being fond of tyrants! Then we have "*emanative* benevolence;" ſoon after, we are "*fed* by the glimmering of conjecture;" preſently, "the circle of individuality;" then, "diableries;" every where, *germ*, and *ſombrous*, and all the cant of *petit-maitre* ſcribbling. Grammar gives way to the affectation of novelty; we have *invective* as an adjective (p. 39,) and *encaried* as a verb neuter (p. 85,) and many ſimilar flowers.

In *moral taſte* (to catch an affected term) the author prefers, to the truly philoſophical anſwer of a gentleman on the deſtruction of his library, "that he ſhould have profited little by his books, if he had not learned to bear the loſs;" an expreſſion attributed (perhaps falſely) to the amiable Fenelon; that he had rather all his books had been burned, "than be told that the hut of a poor family is reduced to aſhes." P. 103. Where is the ſenſe of this? Could he not, in an hour, have more than reinſtated the poor family, for a thouſandth part of what a new library would coſt him? Such cant is diſguſting, and unlike Fenelon.

ART.

ART. 35. *Reflections on the Reſurrection and Aſcenſion of Chriſt; and of* [on] *the probable Conſequences of a Public Exhibition of his Aſcenſion; which ſome have thought Neceſſary to the Credibility of the Fact. By John Bigland.* 8vo. 108 pp. 2s. 6d. Williams, Stationers'-court. 1803.

Mr. B. reaſons with calmneſs and good ſenſe on the probable conſequences of a public reſurrection and aſcenſion of our Saviour, ſuch as ſeveral infidels, and, laſt of all, T. Paine, have thought neceſſary to the credibility of the facts; and he proves that the advantages would not have been ſuch as thoſe enquirers preſume. He concludes his tract with a curſory view of the poſitive evidences for Chriſtianity, (p. 71); and, finally, a few ſhort remarks on "the comparative excellency and ſafety of the two ſyſtems of Chriſtianity and Deiſm." P. 104.

In anſwering Paine's cavil, that the Redeemer ſhould "have gone from ſyſtem to ſyſtem, and from planet to planet, to ſuffer death in every one of them, for the redemption of its inhabitants," (p. 68), Mr. B. does not ſeem at all aware of the hypotheſis ſo modeſtly propoſed, and ſo well ſupported, in the treatiſe entitled, Εἰς Θεος, εἰς Μεσιτης,* for reconciling the Plurality of Worlds with the doctrine of Redemption.

ART. 36. *The Churchman's Remembrancer: being a Collection of ſcarce and valuable Treatiſes, in Defence of the truly primitive Doctrines and Diſcipline of the Eſtabliſhed Church. Conſiſting at preſent of two Articles:*

1. *Dr. Waterland's Sermon on Regeneration.* p. 1s. 6d.
2. *Dr. Winchester's Diſſertation on the 17th Article of the Church of England.* 2s. 6d. Rivingtons, &c. 1803.

The deſign of this very ſeaſonable and praiſeworthy publication ſeems to have ariſen partly out of the ſucceſs of the former reprinted tract; as appears from the following advertiſement prefixed to the ſecond of them. "The great encouragement which the editors of Dr. Waterland's Sermon on Regeneration have received, from the rapid ſale of that valuable diſcourſe, has induced them to proſecute the work of which that was put forth as a ſpecimen, and to engage to republiſh, every three or four months, ſome ſcarce and valuable treatiſe of a ſimilar tendency (that is, againſt the peculiar and now obtruſive tenets of the Methodiſts), hoping, by this means, to lead many into *the old paths*, the good way, wherein, if they will walk, they have the warranty of ſcripture that they *ſhall find reſt for their ſouls.*"

The editors ſay, in prefacing the former tract, "*if* we are now dwindled down into ſo puny a race, that we cannot ſtem the torrent with our own ſtrength, we ſhall do a ſervice which we humbly hope will be accepted by the church, and its immortal Head, in bringing forward again thoſe giants of former days, who, though dead, yet live

* See Brit. Crit. vol. xviii. p. 405.

to us in their writings," &c. Without thinking ſo meanly of the preſent living defenders of the church, we muſt certainly be of opinion, that to bring forward again the writings of thoſe, whoſe names have acquired weight and authority, and who being dead, are exempt from all ſuſpicion of being biaſſed by any party ſpirit of the preſent times, but record the ſound faith of a paſt generation, muſt be to render an eſſential ſervice to the cauſe. Moſt heartily, therefore, are we well-wiſhers to the undertaking. In the ſame ſhort preface now cited, the editors moſt properly point out the ſolemn prayer in our baptiſmal office, in which the congregation thanks God "that it *hath* pleaſed him *to regenerate* the infant." What can the preachers of a new-fangled regeneration ſay to this direct teſtimony? Or how can they boaſt of adhering to the doctrines of the church, which they contradict in ſo poſitive a manner?

The firſt tract has only this ſhort preface. The ſecond has alſo a ſhort introduction by the editors, and a biographical account of the learned and pious Dr. Wincheſter, drawn up by that ſound and able divine, Mr. Churton, of Middleton, near Banbury, who alſo ſupplied the editors with Dr. Wincheſter's emendations of his own tract, by which this edition is corrected. The value of theſe two publications, and their concluſive force againſt the errors now ſo induſtriouſly circulated, could not be explained by us without a long critique, but will be evident to every careful and competent reader.

ART. 37. *Reflections on the Fall and Redemption of Man, in an Expoſition of Hebrews, Chap.* x. 4–7, *compared with Pſalm* xl. 6–8. *With an Introduction ſuited to the important Subject, in Metre. By Amicus.* 4to. 33 pp. 1s. Richardſon. 1802.

Though the whole of this tract is in ſtanzas of eight lines, yet as the author profeſſes not to intend it as poetry, we have claſſed it with Divinity; to which it is entitled, not only by its ſubjects, but by the crouded margin of references to Scripture. The compoſition of it muſt have been a very edifying taſk to the writer; whether it will be equally edifying to any reader, may be doubted. Scripture truths, thrown into very languid metre, are debaſed rather than elevated. The tract, however, has rather the form than the eſſence of Methodiſm.

POLITICS.

ART. 38. *An Appeal to the Public Spirit of Great Britain. By Charles Marſh, Eſq. of the Honourable Society of Lincoln's-Inn.* 8vo. 74 pp. 3s. Cadell and Davies. 1803.

Amidſt the numerous and well-written tracts by which the ſpirit of the country has been animated, and the enthuſiaſm excited during the preſent emergency, we have not hitherto met with one more juſt in its conceptions, or more eloquent in its language, than that which is now before us; and we are concerned that our limits will not allow us to diſplay its excellence ſo fully as it appears to deſerve. The pro-

ſeſſed object of this writer is, to keep alive, and, if poſſible, further ſtimulate the zeal which is ſo generally manifeſted for the defence of the country, by ſhowing, that the enemy by which we are menaced is of no ordinary kind, and that his ſucceſs would be attended by far greater calamities than have uſually fallen to the lot of vanquiſhed nations. He very juſtly reprobates the language of thoſe who "affect to deny the exiſtence of the danger, and ſeek to diffuſe their miſchievous incredulity." Nor does he fail to ſtigmatize that mean diſpoſition (which is found, we hope, in but a few perſons) "to be more alarmed at the privations and perſonal ſacrifices, requiſite for the preſent exigencies, than at the evil itſelf, gigantic as it is, which has already ſubdued the reſt of Europe." He juſtly obſerves that, "were this ſpirit of murmuring at the inevitable burthens of the conflict, univerſal amongſt us, the taſk of the foe would be accompliſhed to the fulleſt extent of his projects."

Having treated this unworthy ſentiment with the indignant contempt which it merits, the author next points out our proper "means of defence, and inſtruments of ſafety." In the firſt claſs of theſe, he places "the juſtice of the cauſe into the vindication of which we are provoked." His ſpirited remarks on this topic, will enable the reader to appreciate the merits, and probably induce him to peruſe the whole, of this patriotic work.

"Rightly to appreciate the nature of the quarrel, to which we are parties, and to take a diſtinct view of its principles, and its purpoſes, will lay the foundation of a ſober and provident policy concerning it. It will prevent us (an object of anxious precaution in the beginning of a long ſtruggle) from confounding it with any ſubordinate, and inferior point of litigation. Above all, the magnitude of the miſchief with which we are threatened muſt not be intercepted to our eyes, by any tranſient cloud of petty, and minute danger. The real character of this moſt inexpiable conteſt muſt be fully underſtood. Their's is an idle induſtry, who think that they can adjuſt to any ordinary rule, or claſs, in any old tribe or diviſion, an huge, political portent, beneath whoſe weight, the pillars of the earth tremble. The ſpeculations of thoſe, whoſe minds are not dilated to its ſize and dimenſions, are worſe than inefficacious at ſuch a moment. They will be confounded and perplexed in the modes they adopt, of averting the danger. Who is there that can diſſemble from his mind, or diſguiſe to others, the iſſue, involved in the conteſt,—the preſervation or deſtruction of our common country: the preſervation of it in the high rank, it has held among the nations of the world, with an acceſſion of glory conferred upon it, by ſucceſs in a great, and arduous conflict; its deſtruction, not after the lenient faſhion of former times, but its utter eraſure from the tablet of empires, when its wealth, and its reſources ſhall have been ſucked dry, by a hungry and rapacious banditti, the contemners of God, and the deſtroyers of man? They, who talk about Malta, as the object for which a few blows, as it were, are to be exchanged, occupy themſelves about an object as minute and inconſiderable, in compariſon with the grand purpoſes of ſuch a conflict, as a ſmall rock in an immenſe ocean. Our imaginations muſt not deſcend to the very notion of compromiſes, or negotiations, about petty concerns.

cerns. That contempt of mean helps, and little hindrances, which Hobbes defines to be true magnanimity, muſt be cheriſhed among us; otherwiſe, our beſt efforts will be a lamentable defection from the general defence, of which the preſiding ſtrength muſt be a confederation of hopes and intereſts, knit together by one common ſentiment, and governed by one common obligation." P. 14.

After impreſſing powerfully the conſideration of this "*moral ſtrength*," (as he terms it) and ſtrongly cenſuring the abſurd diſcourſe concerning the impolicy of the war (as if a choice of war and peace had ever been permitted to us) the writer alludes to the conduct of Bonaparte after the Peace of Amiens, ſhowing that every part of it bore the features of determined hoſtility to this country. He alſo places in a ſtriking point of view, the radical deſtruction of all our inſtitutions, and of all public and private happineſs, that muſt follow the ſubjugation of this kingdom. The character of our enemy is alſo drawn in vivid, but juſt and appropriate colours, and his admirers (if any ſuch yet remain) ſeverely reprehended. In the concluding part, the public ſpirit lately manifeſted is highly praiſed, and perſeverance recommended by the moſt powerful conſiderations. Never, ſays this author, (too truly we fear) "can we dream of peace during the exiſtence of a *Republic of Robbers*, whoſe Exchequer is fed by daily ſpoil, and whoſe army looks for its daily donative in the plunder of invaded countries."

The account we have endeavoured briefly to give (and ſtill more the ſample we have exhibited) of this work, render it, we truſt, needleſs to recommend it to our readers as one of the beſt and moſt ſpirited which the preſent conteſt has produced.

INVASION.

ART. 39. *A Plan for the ſafe Removal of Inhabitants, not military, from Towns and Villages on the Coaſts of Great Britain and Ireland, in the Caſe of the* THREATENED INVASION: *with Reflections calculated to haſten Preparations for that Meaſure. By J. Lettice, D. D.* 8vo. 45 pp. 1s. 6d. Clarke. 1803.

The diſtreſs and confuſion which muſt ariſe from the ſudden unprepared removal of all the weak and helpleſs part of the community, in thoſe diſtricts which may be aſſailed by an invading foe, have forcibly and juſtly occurred to this writer; who, being (as he ſtates) "miniſter of a populous village within about four miles of the channel," has taken very laudable pains to prevent this apprehended confuſion, and leſſen the unavoidable diſtreſs. The plan recommended by him, and adopted by his own pariſh, is, that an accurate liſt of every family in the pariſh ſhould be formed, ſetting forth how many individuals of each family can walk the diſtance that may probably be required, how many muſt be carried, and in whoſe cart or waggon. For this purpoſe, each perſon, or each family, is to have a ticket, ſpecifying by whoſe waggon he or they are to be conveyed. Several other judicious directions are given, both as to the articles which

each family should be allowed to carry with them, and the mode in which the removal should be conducted. As we cannot too cautiously guard against every possible inconvenience from the desperate attack which is threatened, we recommend the perusal of this tract to the leading persons in every parish near the coast. Measures similar to those recommended by this author will not only effect his immediate purposes, but tend to lessen that anxiety respecting the fate of our dearest connections, which must harass our minds, and might impede our exertions against the enemy.

ART. 40. *The Loyalist: containing original and select Papers, intended to rouse and animate the British Nation, during the present important Crisis, and to direct its united Energies against the perfidious Attempts of a malignant, cruel, and imperious Foe. Addressed to all patriotic Persons, especially to the Soldiers, Sailors, and Loyal Volunteers throughout England, Wales, Scotland, and Ireland. Volume I.* 8vo. 32 pp. 3d. or 2s. 6d. per Dozen. Hatchard. 1803.

Little more need be said of this public-spirited and well-timed publication, than that this first number contains a short and energetic *Address to our Countrymen;* a just Statement of the *Grounds of the Contest in which we are engaged; Advice suggested by the State of the Times,* by Mr. Wilberforce; *the same Gentleman's Speech at a public Meeting of the County of York; Thoughts on the Invasion,* by the Bishop of Llandaff; the noble *Declaration of the Merchants, &c. &c.* of the City of London, with Mr. Bosanquet's admirable Speech on that occasion; some *Anecdotes of the present French Magistrates,* and of Lucien Bonaparte in particular; a very well-written *Address to the Irish Rebels, by a Man of Ulster;* and some shorter productions of the same tendency. Judging from this Number, we deem this collection judiciously made, and trust the publication of it will be continued with equal spirit and diligence.

MISCELLANIES.

ART. 41. *Rural Sports. By the Rev. W. B. Daniel.* 4to. 524 pp. Bunney and Gold. 1802.

Our pursuits are too remote perhaps from those of Mr. Daniel to allow us to judge favourably of this splendid and expensive work. Of the former volume, we gave a concise account some time ago*; the present completes the undertaking, and forms a compilation which will doubtless be acceptable to those who are engaged in rural exercises and amusements. As admirers of art, we cannot but be pleased with the exquisite beauty of several of the engravings, and the accurate representation of the objects themselves, by the pencil of Elmer, Gilpin, or Stubbs; yet the pleasure is sensibly diminished, in most of the instances, by reflecting on the disproportion between the value of

* Brit. Crit. vol. xx. p. 576.

the creature repreſented, and the labour beſtowed upon the plate. A brace of woodcocks in a field, a favourite dog, a large fiſh, or even a gamekeeper, ſeem little worthy of delineations which ſeem to exhauſt the powers of art. Nothing can be more beautiful than the covey of partridges introduced at page 406 of this volume; yet who will be inſtructed by the repreſentation? Theſe volumes will, however, be ſought, both by ſportſmen, and, for the ſake of theſe prints, by ſome collectors. We could not eaſily find a paſſage which would juſtify a long extract in a literary work. The liſt of game ſlaughtered at Chantilly for many ſucceſſive years is extremely curious; and, as the author tells us, was never printed before, even in France. It occurs at page 404. As a compiler, Mr. D. ſeems to have ranſacked all works which could afford aſſiſtance. With reſpect to his own judgment, or the correctneſs of his original information, it is not within our province or ability to pronounce an opinion.

ART. 42. *Flowers of Literature for* 1801 *and* 1802; *or Characteriſtic Sketches of Human Nature and Modern Manners: to which is added, a General View of Literature during that Period; with Notes, hiſtorical, critical, and explanatory. By the Rev. F. Prevoſt, and F. Blagden, Eſq. Vol. I. To be continued annually.* 12mo. 5s. Croſby. 1803.

Theſe editors are indefatigable in the cauſe of literature; and certainly, in its lighter and elegant branches, have rendered much ſervice. The preſent is a kind of *excerpta literaria* from modern books, principally of amuſement, and may certainly be recommended to ſuch as have leiſure and curioſity for light reading only. Indeed it is a kind of Engliſh Ana, of which we have, of late years, had many, and ſome of which theſe editors have themſelves collected and publiſhed. This volume has two other recommendations, at the preſent period of no unimportant conſideration; it is very cheap, and contains nothing in the ſmalleſt degree offenſive to the civil and religious eſtabliſhments of our country. The following epigram is new to us.

"THE WORM DOCTOR.

Vagus advanc'd on high, proclaims his ſkill,
By cakes of wond'rous force the worms to kill;
A ſcornful ear the wiſer ſort impart,
And laugh at Vagus's pretended art:
But well can Vagus what he boaſts perform;
For man, as Job has told us, is a worm."

ART. 43. *Elements of Self-Knowledge, intended to lead Youth into an early Acquaintance with the Nature of Man, by an anatomical Diſplay of the Human Frame, a conciſe View of the Mental Faculties, and an Inquiry into the genuine Nature of the Paſſions. Compiled, arranged, and partly written, by R. C. Dallas, Eſq.* 8vo. 464 pp. 10s. 6d. Murray and Highley. 1802.

The firſt object that ſtrikes the attention in this volume is a naked human figure, exhibiting, among other parts, a ſketch of the lungs, liver,

liver, urinary bladder, &c. but ſo rudely drawn, as by no means to convey an idea of the parts ſuppoſed to be delineated; and thus calculated rather to miſlead than to inform young perſons, for whoſe uſe it is ſaid to be publiſhed; but it is particularly improper for female children, as leading to enquiries which their teachers, if they ſhould happen to underſtand the ſubject, would be embarraſſed in attempting to anſwer. The editor had his doubts, he ſays, whether his work was adapted to the ſtudy of ladies; but, as botanical works, founded on the ſexual ſyſtem, are now put into their hands, he thought this might be allowed to accompany them: that is, as ſome inroad had been made on female delicacy, there could be no great miſchief, he ſuppoſes, in making a further attack upon it.

After a ſhort Preface, the editor gives an anatomical deſcription of the brain, nerves, muſcles, blood-veſſels, and of the organs of ſenſe; and ſhows the uſes to which they are adapted. The difficulty neceſſarily occurring, of giving ſuch a deſcription of theſe parts as might be intelligible, or as might convey clear and diſtinct ideas of them to young readers, without the aſſiſtance of plates, is here conſiderably increaſed by the perpetual uſe of technical terms, which might generally have been avoided. "The aliment being received into the mouth," the author ſays, "is there maſticated by the teeth, and impregnated with ſaliva, which is preſſed out of the ſalivary glands by the motions of the jaw, and the muſcles that move it, and the tongue.

"The ſalivary glands are ſituated about the jaws and the tongue. Parotis, or maxillaris ſuperior, is the largeſt; and is ſituated behind the lower jaw, under the ear. It has its ſaliva promoted by the motions of the lower jaw. Maxillaris inferior is ſituated between the lower jaw and the tendon of the digaſtric muſcle. Sublingualis is a ſmall gland under the tongue, between the jaw and the aratagloſſus muſcle. Tonſilla is a globular gland, about the bigneſs of an hazel nut, ſituated upon the pterygoideus internus muſcle, between the root of the tongue and the uvula. This gland, with its fellow, directs the maſticated aliment into the pharynx; and they ſerve for the uvula to ſhut down upon when we breathe through the noſe. They are compreſſed by the tongue and the aliment; when the former raiſes the latter over its root, and thereby opportunely emit their ſaliva to lubricate the food, for its eaſier deſcent through the pharynx." The pupils muſt be previouſly well inſtructed in anatomy to underſtand this account, where the parts are much more particularly deſcribed than is neceſſary to anſwer the end propoſed by the editor, which required a general, not a minute, knowledge of the ſtructure of the body.

The author next conſiders the faculties of the mind, under the ſeveral heads of Perception, Attention, Reaſon, Judgment, &c. Each of theſe is diſtinctly and conciſely explained; and from them he deduces proofs of the immateriality and immortality of the ſoul. The third and laſt part treats of the Nature of the Paſſions. They are all implanted for wiſe purpoſes, and are the ſprings that ſet us in motion; without them we ſhould be torpid and inert. They are to be moderated and reſtrained, not ſuppreſſed. The paſſions are in general well deſcribed, and proper rules given to reſtrain and keep them ſubordinate to reaſon; and this is the utmoſt praiſe we can allow to the book.

ART.

ART. 44. *Gleanings in England, deſcriptive of the Countenance, Mind, and Character of the Country; with new Views of Peace and War. By Mr. Pratt. Vol. III.* 8vo. 12s. Longman and Rees.

We confeſs that we are leſs pleaſed, and much leſs intereſted with this, than with either of the preceding volumes publiſhed by this writer, under the whimſical title of Gleanings. Theſe pages, though extending to almoſt ſeven hundred in number, are leſs diverſified by anecdote, have much leſs ſprightlineſs; in ſhort, for the truth muſt be ſpoken, they are, in our opinion, dull and heavy. The ſtuff about the inequality of proviſion for the Engliſh Clergy, at p. 23, is trite, abſurd, and miſchievous. It is true there are inequalities in the Church, and ſo there are in every other profeſſion; but a great many of the moſt diſtinguiſhed members of the church, are individuals who have been publicly honoured and rewarded for their profeſſional diligence and ability. Neither is it true, that many of the ſacred order are recompenſed with from 20l. to 30l. a year. Beſides all this, the Government have long had it in contemplation, and are now executing a plan for the greater comfort of the inferior clergy. The ſtory of the dog, at p. 209, is clumſily told, and perfectly incredible. What could Mr. Pratt mean by applying the terms, excellent obſervations, *pious* diſpoſition, *tender* heart, purity of ſenſation, humanity of principle to Ritſon's fooliſh declamation againſt animal food? We hope he was in jeſt, for more profane, diſloyal, impudent, and ſtupid nonſenſe, has not often come before us. Mr. Pratt has certainly introduced ſome very pretty poetry of his own, and other authors; and the concluſion of the volume exhibits ſome manly and patriotic ſentiments, very ſuitable to the preſent period of alarm and danger; but we cannot, in conſcience, allow that the volume, taken altogether, is worth the enormous ſum of twelve ſhillings.

ART. 45. *Proceedings at a General Meeting of the Loyal North Britons, held at the Crown and Anchor, Auguſt* 8, 1803; *containing a correct Copy of the celebrated Speech of James Mackintoſh, Eſq. the Stanzas ſpoken on the ſame Occaſion by Thomas Campbell, Eſq. Author of the Pleaſures of Hope, &c. and the Subſtance of the Speeches of the Right Hon. Lord Reay and J. W. Adam, Eſq. on being elected Officers of the Corps.* 8vo. 43 pp. 1s. 6d. Longman and Rees. 1803.

There is much that is extremely animating to the loyal and patriotic Briton in the ſubſtance of this ſmall pamphlet. It is no kind of exaggeration to ſay of the ſpeech of Mr. Mackintoſh, the Chairman, in particular, that it abounds with the moſt wiſe as well as noble ſentiments, expreſſed in the moſt energetic language. He begins by pointing out the danger of the moment. "Every thing will be done (againſt us) that political art and military talent can effect. We have to do with an enemy who is not deterred by difficulties or dangers. He will not content himſelf with one ſort of attack. He will not be driven from his purpoſe by the defeat of ſome attempts. Nothing will be left undone for the deſtruction of the only country that ſtands between (him and) univerſal tyranny." But he ſays not this to diſ-

ſpirit

ſpirit his hearers. "If the proſpect of danger could diſpirit you, I muſt tell you that you are already conquered. Thoſe who are to be frightened by a diſplay of their danger, are already cowards, and deſerve to be ſlaves." On the other hand, "I have no reſpect for the giddy fearleſſneſs of the thoughtleſs. I expect from you," he ſays to his auditors, "the grave, conſiderate, deliberate fearfulneſs, which meaſures the ſize of the danger, and dares to march up to it." He then warns againſt thoſe whom he calls the LULLERS, and repreſents as a moſt dangerous claſs; and, if the conteſt arrives, "we are unworthy," he ſays, "of that elevation of glorious peril to which we are raiſed, if we heſitate between ſlavery and death—if we go into the field with any other motto inſcribed, not on our banners, but in our hearts, than RETURN VICTORIOUS, OR RETURN NO MORE."

We are ſorry we cannot further detail the merits of this excellent Speech, or of Mr. Campbell's verſes, or the other contents of the tract; but our reluctant forbearance will, we truſt, only add to the curioſity of thoſe who read the preceding ſpecimens.

ART. 46. *A Tour through ſeveral of the Midland and Weſtern Departments of France, in the Months of June, July, Auguſt, and September, 1802; with Remarks on the Manners, Cuſtoms, and Agriculture of the Country. By the Rev. W. Hughes. Illuſtrated by Engravings.* 8vo. 6s. Oſtell. 1803.

As this Tour deſcribes a portion of France, which is out of the ordinary beat of Engliſhmen, it may be of ſome convenience and uſe hereafter, when peace ſhall happily be re-eſtabliſhed between the two countries. Except, however, an ill-timed and extravagant admiration of Bonaparte, we have not found much to arreſt the attention. The anecdote of Humbert, at p. 79, is very honourable to him; but the correction of the preſs has been ſhamefully negligent, as the pages are all numbered wrong, from p. 160 to the end of the book. The engravings are of no great importance.

ART. 47. *Kearſley's Traveller's Entertaining Guide through Great Britain; or a Deſcription of the Great Roads, and principal Croſs Roads, marking the Diſtances of Places to and from London, and from each other. To which are added, a Deſcription of the principal Great Roads of Ireland, different Routes to Paris, and a Table of the Times of High Water at New and Full Moon; with a conciſe topographical Hiſtory of the Cities, Towns, Watering Places, Chief Villages, Antiquities, Seats, &c. &c. The Whole forming a general Tour through Great Britain and Ireland. The Second Edition, much enlarged and improved.* 8vo. 7s. Kearſley. 1803.

This is the cheapeſt book of the kind we have ever ſeen, and contains a great deal of information, not to be found either in Paterſon's or Carey's books. Theſe editors will doubtleſs avail themſelves hereafter of thoſe hints which are here given. The paper, however, is certainly

certainly inferior; nor is the Map prefixed ſo neatly executed, as in the books above mentioned; but the type is very good and perſpicuous, and, in our opinion, it is a very convenient and deſirable pocket companion for the Britiſh traveller.

ART. 48. *Journal Hiſtorique et Religieux de l'Emigration et Déportation du Clergé de France en Angleterre. Dedié a ſa Majeſté le Roi d'Angleterre (par ſa Permiſſion.) Par M. l'Abbé de Luberſac, Vicaire General de Narbonne, Abbé de Noirlac, et Prieur Royal de Saint Martin de Brive; Emigré François.* 8vo. 271 and 79 pp. 10s. 6d. Dulau. 1802.

The objects of this writer are,—to pay, in the name of the French emigrant clergy, the homage of gratitude to the benevolent monarch and generous nation by whom they were hoſpitably received, and have ſo long been protected;—to relate the circumſtances of their arrival in this country, and their principal tranſactions ſince that period;—and, more eſpecially, to deſcribe the numerous eſtabliſhments they have formed and maintained (in a great meaſure, we believe, at their own expence) for the ſupport of their aged and infirm brethren, and the education of their youth;—and alſo, to enumerate and characterize the ſeveral literary works which, during that period, they have produced. Undoubtedly theſe circumſtances may, in ſome degree, be rendered intereſting, even to an Engliſh reader; but the good Abbé is, we think, far too prolix in his deſcriptions to pleaſe any readers but thoſe of his own country; to whom, ſo minute and circumſtantial an account may not appear tedious. The part which moſt engages our attention, is the deſcription of the Aſylum for forty old prieſts, eſtabliſhed at Somers Town by the Abbé Carron; whoſe benevolent and indefatigable exertions in the cauſe of ſuffering brethren, deſerve the higheſt praiſe. As a record of thoſe exertions, and a memorial of the various eſtabliſhments which theſe reſpectable and unfortunate perſons have contrived to form, with ſuch ſlender means, and in a foreign country, this publication, though leſs engaging than it might have been made, is not without its value.

ART. 49. *The Voice of Truth; or, Thoughts on the Deſtruction of a Great City. To which are annexed, Obſervations on ſome remarkable Extracts from prophetic Warnings, publiſhed in the Year* 1707. *By a Layman.* 8vo. 23 pp. 1s. Badcock. 1802.

The writer of this nonſenſe probably meant it to be claſſed with Divinity; but we cannot do it that honour. After reciting ſome pretended prophecies in the language of Billingſgate, in which inſpiration, we humbly conceive, never yet ſpoke, he concludes by celebrating the immaculate Bonaparte as *the Grand Pacificator!* Where was the gift of prophecy then?

ART. 50. *A New Engliſh Spelling Book; or, Key to the Engliſh Language; in which its Difficulties are ſimplified, and its Beauties pointed out. The Firſt Part has been carefully ſelected from the beſt Dictionaries; namely, Walker, Sheridan, Johnſon, Perry, Entick, and others; and is digeſted in regular alphabetical Spelling Tables, which compriſe Three grand Eſſentials in the Engliſh Language; namely, Orthography, Accent, and true Pronunciation. The Second Part begins with progreſſive Leſſons in Reading, and concludes with the domeſtic Occurrences of an aſſumed private Family. To which is prefixed, an Eſſay on Accent, Double Accent, and Syllabication; pointing out their Properties and Operations in the plaineſt Manner poſſible. The Whole forms one of the completeſt Books of rudimental Inſtruction, from Infancy to Manhood, ever yet offered to the Public, for Foreigners as well as Natives. Interſperſed with numerous Obſervations. The Second Edition, corrected, and much improved. By John Robinſon, Maſter of Arundel-ſtreet Seminary.* 12mo. 167 pp. Nunn, &c. 1801.

Though a ſpelling book be a production of much utility for the beginnings of learning, it can hardly require, in general, much of critical examination. The ſame precepts, very nearly, muſt be continually repeated. On examining the production of Mr. Robinſon, it appears evident that he has applied much more original obſervation than his predeceſſors in general, and affords ſeveral aſſiſtances to learners, which will be ſought in vain in other books of the ſame kind. But he has ſaid ſo much in his own praiſe, in his immoderate title, that it is the leſs neceſſary for us to expatiate.

FOREIGN CATALOGUE.

FRANCE.

ART. 51. *Syſtème phyſique et moral de la* Femme, ou *Tableau philoſophique de la conſtitution, de l'état organique, du tempérament, des mœurs et des fonctions propres au ſexe; par* P. Rouſſel, *membre aſſocié de l'Inſtitut national de France, docteur en médecine de l'Univerſité de Montpellier. Nouvelle édition, augmentée de l'éloge hiſtorique de l'auteur, par* J. L. Alibert, *médecin de l'hôpital Saint Louis.* Paris; p. 5 fr.

Mr. *Alibert*, in his panegyric of the author, obſerves that,

" Rouſſel a reſſemblé à peu d'hommes. Sous ce point de vue, l'hiſtoire de ſon caractère, de ſes goûts particuliers, de ſes affections privées, doit

doit intéreſſer tous les cœurs ſenſibles. Il aimoit la retraite et les mœurs ſimples. Il vivoit habituellement chez M. Falaize, citoyen auſſi recommandable par ſes lumières que par ſes vertus, qui le chériſſoit tendrement et qui l'a pleuré avec amertume. La voix de la reconnoiſſance doit éterniſer les bienfaits de cette famille reſpectable qui l'avoit, pour ainſi dire, adopté. Rouſſel alloit auſſi très-ſouvent à Auteuil, chez Mme. Helvétius, et il en donne même la raiſon dans l'éloge qu'il a fait de cette femme célèbre. *Commes ſes manières* (dit-il) *n'avoient rien d'emprunté de la ſociété, on pouvoit garder avec elle celles qu'on avoit. Sa maiſon étoit un lieu de relâche, un aſyle contre les règles et les formes fatiguantes du monde, et l'on ſe croyoit toujours, avec elle, dans le ſanctuaire de la nature, &c.*"

" Au milieu des modifications ſans nombre qu'imprime la ſociété, il eſt reſté tel que la nature l'avoit formé. Rien n'avoit altéré la pureté de ſes mœurs et ſon innocence primitive. Perſonne n'a mieux prouvé que lui que les hommes naiſſent bons, &c. &c. &c.

In the conception and development of the *Syſtème phyſique et moral de la femme*, philoſophy and medicine ſeem to have joined their efforts for the purpoſe of diſcovering all the relations which unite the phyſical and the moral properties, often ſo intimately, that their action is confounded, and that it is not unfrequently difficult to ſeparate the cauſe from the effect.

Mr. *R.* in the firſt place treats of the general organization of the man and the woman; he then paſſes to that which diſtinguiſhes the one from the other, and ſoon returning to the organization which appears common to both, he ſhows all the points of difference by which they are diſcriminated; he proves that it is neither education, nor circumſtances which have modified the organization of the woman in ſo diſtinct a manner, but that it is by the action of a wiſe and intelligent nature, that it has thus been adapted to the functions which the ſex is intended to exerciſe.

Having deſcribed the phyſical organization peculiar to women, Mr. *R.* expreſſes himſelf thus:

" On me ſaura peut-être gré d'avoir reſſerré et offert, ſur un même point de vue, les connoiſſances que nous avons relativement à la conſtitution phyſique de la femme, mais l'ouvrage eût été encore bien imparfait, le point qui pouvoit le rendre intéreſſant eût été oublié, ſi je n'euſſe, en même-temps, conſidéré les rapports qu'ont avec cette conſtitution, les mœurs, le caractère et les inclinations particulières au ſexe. En me bornant au premier objet, je ſerois peut-être parvenu à produire une belle ſtatue, mais plus on auroit admiré les proportions, plus on eût ardemment déſiré, comme Pygmalion, que le ſentiment vînt en développer les reſſorts, et y répandre ces graces, cette fraîcheur et cet éclat qui ne peuvent être que le fruit de l'impulſion facile et libre de la vie. Pour prévenir un ſouhait ſi légitime, j'ai fait enſorte que ma ſtatue fût animée, c'eſt à dire, qu'après avoir conſidéré la femme par ſon côté phyſique, je l'ai examinée par ſon côté moral."

From this citation alone our readers will, in ſome meaſure, be enabled to form a judgment of the object of the work, and of the ingenious and delicate manner in which it is written.

Mr. *R.* obſerves, that " il eſt certain que le ſexe de la femme l'aſſujétit à des révolutions qui, peut-être, bouleverſeroient tous ſes organes, s'ils offroient une trop forte réſiſtance. Certaines parties de ſon corps ſont expoſées à ſouffrir des diſtenſions, des chocs et des compreſſions conſidérables. Si une partie qui eſt diſtendue avoit trop de reſſort et d'élaſticité, l'action du corps qui la diſtend réagiroit contre quelque organe eſſentiel et y ſuſpendroit l'influence de la vie. Lorſqu'une partie eſt comprimée, les humeurs, arrêtées dans leurs cours, s'altéreroient bientôt ſi les parties voiſines ne leur préſentoient des vaiſſeaux flexibles, toujours prêts à les recevoir. Il étoit donc néceſſaire que les organes de la femme fuſſent d'une ſtructure qui les rendit propres à céder à l'impulſion des cauſes qui peuvent agir fortement ſur eux, à ſe ſuppléer réciproquement, lorſque leurs fonctions reſpectives ſont dérangées. La nature, dans l'homme, ſemble ſurmonter les obſtacles qui la gênent, par la force et par l'activité; dans la femme, elle ſemble ſe ſouſtraire à leur action en leur cédant. Si la force eſt eſſentielle à l'homme, il ſemble qu'une certaine foibleſſe concoure à la perfection de la femme. Cela eſt encore plus vrai au moral qu'au phyſique: la réſiſtance irrite le premier; l'autre, en cédant, ajoute l'apparence d'une vertu à l'aſcendant naturel de ſes charmes, et fait par là diſparoître la ſupériorité que la force donne à l'homme."

We ſee here, under the head of the phyſical relations, what was the intention of nature in the flexible organization of women. Mr. *R.* proceeds to ſhow the agreement and neceſſary dependence between this ſame organization and their moral affections.

" Il n'eſt pas douteux," ſays he, " que cette foibleſſe que nous avons dit caractériſer les organes de la femme, ne lui interdiſe les efforts de cette contention d'eſprit qui eſt néceſſaire à l'étude des ſciences abſtraites, même pour s'y égarer; et que ſon imagination, trop mobile et peu capable de garder une aſſiette permanente, ne la rende peu propre aux qui dépendent de cette faculté de l'ame; mais auſſi c'eſt de cette foibleſſe que naiſſent ces ſentimens doux et affectueux qui conſtituent le principal caractère de la femme; c'eſt du ſentiment de ſon impuiſſance qu'elle tire cette diſpoſition à s'identifier avec les malheureux, cette pitié naturelle qui eſt la baſe des vertus ſociales. C'eſt pourquoi les qualités de la femme, ſans avoir le même éclat qu'ont les talens ſupérieurs qu'on admire dans l'homme, et dont l'effet le plus ſenſible eſt de nourrir ſouvent en lui un orgueil ſauvage et triſte, ſont d'un plus grand uſage dans la ſociété. Tout le monde convient que les femmes ont une morale plus active, et que celles des hommes eſt plus en ſpéculation. Les premières font ſouvent le bien que les dernieres ne font que projeter. Ceux-ci s'occupent des maux poſſibles, ou qui ſont répandus ſur la ſurface du globe, tandis que les autres ſoulagent les malheurs réels qui les environnent. Enfin ſi les vertus des femmes ſont moins brillantes que celles des hommes, elles ſont, peut-être, d'une utilité plus immédiate et plus continue.".

In the paſſage which we have juſt quoted, we have an account of the influence of the organization of women and their ſentiments; we are next informed by the author what its effect is on their paſſions.

" Les paſſions, dans tous les êtres animés, répondent aux moyens que la nature leur a donnés pour les ſatisfaire. Qu'on examine toutes

les

les eſpèces d'animaux, on verra que chez eux le moral ſe rapporte conſtamment au phyſique, la colère et la cruauté marche toujours avec la force, et la timidité eſt toujours le partage de la foibleſſe. A quoi ſerviroit à la femme une audace que ſon impuiſſance démentiroit à chaque inſtant? La témérité ſied mal lorſqu'on a à peine la force néceſſaire pour ſe défendre. Les paſſions douces ſont les plus familières à la femme, parce qu'elle ſont les plus analogues à ſa conſtitution phyſique. L'attendriſſement, la compaſſion, la bienveillance, l'amour, ſont les ſentimens qu'elle éprouve et qu'elle excite le plus ſouvent; et chacun ſent qu'une bouche faite pour ſourire, que des yeux tendres ou animés par la gaîté, que des bras plus jolis que redoutables, et un ſon de voix qui ne porte à l'ame que des impreſſions touchantes, ne ſont pas faits pour s'allier avec les paſſions haineuſes et violentes."

We may truly ſay that the author has, on this ſubject, given us the moſt accurate information which we hitherto have, of the influence of the phyſical properties on the moral, and of the moral on the phyſical, in the different periods of life, in the different functions to which each ſex is called, and in the different ſtates of health and ſickneſs to which the man and the woman are ſubject. *Eſpr. d. Journ.*

ART. 52. *L'Anglais coſmopolite, par* V. D. M.

An attempt at the manner of *Sterne*, of which the following, *Diſſertation ſur les cheminées qui fument*, may ſerve as a ſpecimen.

" Le lord Fairfax, qui n'avoit pas quitté Londres pendant notre *petite* révolution de 1649, (je dis *petite* et pour cauſe) diſoit que la meilleure place dans une chambre où il fumoit, étoit le coin de la cheminée.—

" Il y a bien des lords Fairfax! Il y en a peut être auſſi qui ſe ſont brûlés.—Puis la fumée incommode réellement,—elle fait mal aux yeux. Je ſerois donc d'avis d'avoir un fumiſte qui empêchât de fumer à certains vents,—ſoit par des conduits artiſſement ménagés,—ſoit comme il l'entendroit. Tâcher que le vent qui s'engouffre dans la cheminée ne faſſe pas rétrograder la fumée qui en ſort;—en un mot, rétablir l'équilibre;—quoi, encore l'équilibre? oui, et toujours l'équilibre.—Dans toutes choſes bien organiſées il y a de l'équilibre:—c'eſt de lui que réſulte la ſanté du corps, celle d'un état; et quand l'équilibre eſt rompu. . . *la cheminée fume.*

" On aime trop généralement à tiſonner; chacun veut avoir les pincettes en main, et cela fait ſouvent que *la cheminée fume.*

" Si l'on met trop de bois au feu, on riſque de l'étouffer, et *la cheminée fume.*

" Si l'on forme un cercle trop ſerré, de manière que l'air ſoit intercepté, et que le foyer n'en attire plus une quantité ſuffiſante, *la cheminée fume.*

" Si vous vous promenez avec trop d'agitation devant votre foyer, *la cheminée fume.*

" Si vous laiſſez une porte ouverte, une fenêtre mal fermée . . . . . votre *cheminée fume.*

" Outre les cauſes générales, que des cauſes particulières nous démontrent que rien n'eſt ſi difficile à bien conduire que le gouvernement . . . . d'une cheminée!

" Pour

" Pour moi, je n'aurois point de répugnance à préférer un *poële*; il n'eſt ſoumis qu'aux ſeules cauſes générales. Puis on ne tiſonne pas; il répand une chaleur ſi douce dans l'appartement! La température eſt partout la même; ce qui n'arrive pas dans une chambre à cheminée, dans laquelle vous êtes rôti d'un côté et gelé de l'autre. Il eſt vrai que *c'eſt grand plaiſir d'avoir les pincettes en main!* mais ce plaiſir, a ſes inconvéniens.... Vous vous brûlez le devant des jambes; d'ailleurs tout le monde s'en mêle, et la manie de tiſonner eſt comme celle de politiquer.—

" Une ſeule perſonne eſt en état de bien conduire un poële; et quoique la même choſe pourroit avoir lieu par rapport à une cheminée, cela n'arrive jamais,—parce que la tentation eſt délicate; l'objet eſt ſous vos yeux, l'inſtrument pour y toucher ſous votre main.—Chacun le prend à ſon tour, et le paſſe à ſon voiſin, qui défait l'ouvrage de l'autre.—Celui-ci veut un feu concentré;—celui-là veut une flamme légère qui réjouiſſe l'œil.—Ce troiſième veut un édifice de charbons embraſés. Ce quatrième exige que le feu ſoit en avant,—et le cinquième le recule.—Comme on ne peut guère ſe bien chauffer un plus grand nombre à une cheminée, ceux qui ſont dans l'appartement regardent faire, ou tâchent de recevoir par derrière un peu de la chaleur que les autres laiſſent échapper. Quand l'un d'eux cède ſa place, le nouveau venu, qui eſt tout glacé, tiſonne pour prendre un peu du calorique;—mais s'ils ont chacun une pincette, cela fait une dépenſe conſidérable de bois;—il n'y a pas de bûcher en état de réſiſter, et le feu finit par s'éteindre.—

" Tous ces réſultats n'arrivent pas avec un poële: le foyer n'eſt point offert aux regards, et ſa douce et bénigne influence s'étend ſur tout le monde.—Grands et petits y ont une part égale;—mais on m'objectera qu'il incommode quelquefois la poitrine,—qu'il cauſe mal à la tête et froid aux pieds;—cela eſt vrai.—Ainſi.—

" Tout bien conſidéré, après un examen ſérieux et attentif du pour et du contre, après avoir bien peſé toutes les raiſons,—tous les réſultats de cette queſtion, plus grave et plus importante qu'on ne croit, —je conclus que le plus ſage ſeroit celui qui tâcheroit de ſe paſſer également et de *poële* et de *cheminée*.... et c'eſt ce que fait le pauvre et tranquille *coſmopolite*." *Ibid.*

ART. 53. *Nouvel abrégé chronologique de l'hiſtoire de France, contenant les événemens de l'hiſtoire françaiſe, depuis l'entrée des Francs dans les Gaules, juſqu'à la deſtruction de la monarchie françaiſe; par* J. F. Hénault, *du regne de* Clovis *à la paix d'Utrecht; et par* Ant. Fantin des Odoards, *depuis cette époque juſqu'aux traités de Campo Formio.* The third edition, reviſed and corrected by the author; 4 and 5 parts in 12mo. pr. 9 fr. Paris.

In the preceding editions the continuator had terminated his narration with the peace of Utrecht of 1783; whereas in this he conducts his reader to the treaty of Campo Formio, and down to the conſtitution of the year 8.

We ſhall only obſerve, that the continuator has often employed his own pencil, rather than that of his model; but, we think, always on proper occaſions. We ſhall produce an example, taken from the 5th part, p. 321.

" Pour

" Pour accoutumer le peuple à la marche inattendue que les montagnards vouloient donner à la révolution, le comité de ſalut public *ſe propoſa* de produire un tel bouleverſement dans les idées générales, que la chaîne du paſſé ne ſe liant plus au préſent et à l'avenir la multitude fût conduite à recevoir ſans réflexion tous les changemens qu'on lui propoſeroit.

" *Delà* le gouvernement militaire établi dans la plupart des villes; *delà* la deſtruction du culte public de l'Etre ſuprême; *delà* le changement des noms des villes, des provinces, des rues, des perſonnes, pour prendre de nouvelles dénominations qui embarraſſoient les rapports commerciaux. On décréta le changement des meſures déſiré depuis long-temps; mais au lieu de prendre pour baſe de cette opération, des termes auxquels le peuple étoit accoutumé, on eut recours à des formules grecques. . . . Le temps fut compris dans ces métamorphoſes: le commencement de l'année fut fixé au 22 Septembre; les ſemaines firent place aux décades." *Ibid.*

ART. 54. *Diſſertations de* Maxime de Tyr, *philoſophe platonicien, traduites ſur le texte grec, avec des notes critiques hiſtoriques et philoſophiques, par* J. J. Combe-Dounous, *membre du corps légiſlatif et de quelques Sociétés littéraires*; 2 vols. 8vo. Paris, 1802.

Mr. *Combe-Dounous*, in his Preface, gives ſome account, 1, of the life of *Maximus Tyrius*; 2, of the different editions, as well as of the Latin and French tranſlations, which have appeared of his *Diſſertations*; together with a deſcription of the MSS. of *Maximus Tyrius* preſerved in the national library. The reſult of his reſearches on the firſt of theſe points is as follows: " Ce que l'on peut dire de certain ſur les détails biographiques, perſonnels à *Maxime de Tyr*, ſe réduit à ce peu de mots; qu'il étoit originaire de Tyr; qu'il avait de la réputation comme philoſophe dès la neuvième année du regne de Marc-Antonin; qu'il paſſa quelque temps à Rome ſous le regne de Commode; que dans ſes voyages il parcourut l'Arabie et la Phrygie, et qu'il prononça publiquement la ſeptième de ſes Diſſertations dans une des villes de la Grèce."

The Tranſlation, which was formed from the original Greek, and not, as is too often the caſe, from pre-exiſting Latin verſions, appears to us to be, in general, accurate and ſufficiently elegant. Some judicious alterations have likewiſe been made in the text itſelf, partly from the collation of the MSS. which we have mentioned, and partly from the tranſlator's own emendations. *Magaſ. Encyclop.*

GERMANY.

ART. 55. Franciſci Vigeri—*de præcipuis Græcæ dictionis idiotiſmis liber*—*edidit*—Godofredus Hermannus. Leipzig, 1802; 1 vol. in 8vo.

A greatly improved edition of a book, the utility of which in claſſical education has been, ſince its firſt publication in 1632, generally acknowledged. *Ibid.*

ART.

ART. 56. *Deſignatio ſcriptorum editorum et edendorum à* Chriſtophoro Theophilo de Murr. Nuremberg, 8vo. 1802.

This enumeration of the writings of Mr. *de Murr*, ſhows the extent, as well as the variety of his learning, and may be uſeful in pointing out works of his, which, out of Germany, are perhaps but little known. *Ibid.*

ART. 57. 1. Longi *Paſtoralia. Græce et Latine. Cum proloquio* P. M. Paciaudii *de libris eroticis antiquorum. Græca recenſuit notaſque criticas adjecit* G. H. Schaefer, Leipzig, 1803. lii. and 460 pp. 12.

ART. 58. 2. *Leukippe. Ein Roman aus dem Griechiſchen des* Achilles Tatios.—*Leucippe. A Romance from the Greek of* Achilles Tatius, (tranſlated into German by Drs. *Aſt* and *Guldenapfel)* ſmall 8vo. Leipzig, 1802.

The firſt of theſe articles has great advantages over the editions of *Longus*, publiſhed by *Villoiſon* at Paris (likewiſe reprinted by *Bodoni* at Parma) and *Mitſcherlich*, Deux-ponts, in its judiciouſly reformed text, and the very valuable philological obſervations with which it is accompanied. On this latter account, the ſecond article, the German tranſlation of the *Leucippe* of *Achilles Tatius* may likewiſe be recommended, as alſo on that of ſeveral ingenious and happy alterations of the text. The *Proloquium* of *Paciaudi*, likewiſe contains much intereſting information. *Ibid.*

ART. 59. *Darſtellung der neuen auf unterſuchungen der Verrichtungen des Gehirns gegründeten Théorie der Phyſiognomik des Hn. D.* Gall, *in Wien. Dritte vermehrte und berichtigte Auſgabe, mit einem Kupfer.—Expoſition of the new Theory of Phyſiognomy, founded on the Examination of the Functions of the Brain, by Dr.* Gall, *of Vienna. The Third Edition, reviſed and corrected; with a Plate.* Weimar, 1802; 8vo.

In this new edition, the author has added different obſervations, the reſult of the further reſearches of Dr. *Gall*, into his new doctrine. The four figures of crania which accompany the work, are executed with the greateſt care. *Ibid.*

ART. 60. *Tabula affinitatum regni vegetabilis, quam delineavit et nunc ulterius adumbratam tradit* A. J. G. C. Batſch, *phil. et med. de phil. prof. ord. in Acad. Jenenſi, horti et muſei duc. Jenens. inſpect. Societ. Imper. Petropol.* &c. Weimar, 1802; 282 pp. in 8vo.

In pointing out this work, we have to fulfil the painful duty of acquainting our readers with the loſs which the Univerſity of Jena and the ſcience of botany have ſuffered, by the ſudden death of Mr. *Batſch*. This third edition, conſiderably augmented, of his Tables of Affinities, is then the work by which this highly valuable writer has terminated his literary career.

Under the title of *Monita*, the author has added two Appendixes. The work is likewiſe rendered more commodious, by a copious Index and a Table of Affinities. *Ibid.*

ERRATUM.

In our laſt, ART. 49, l. 8, for *teſtimony*, read *tendency*.

THE

BRITISH CRITIC,

For OCTOBER, 1803.

Dans le ſiecle ou nous ſommes
Eſtce au pié du ſavoir qu'on meſure les hommes. BOILEAU.

Is it by learning's ſtandard that we try
To whom or fame we give or infamy?

ART. I. *An Enquiry into the Colonial Policy of the European Powers. By Henry Brougham, Jun. Eſq. F. R. S. Two Volumes.* 8vo. 1l. 1s. Balfour, Manners and Miller, Edinburgh; Longman and Rees, London. 1803.

THOUGH colonies have, in every poliſhed age, attracted the notice, and engaged the anxious care, of ſtateſmen and political writers, who, for the moſt part, have viewed theſe ſettlements with partiality, the conteſt in which we were engaged with America, gave riſe to much diſpute reſpecting their utility; and occaſioned the formation of parties, differing widely in their opinions on this ſubject.

The ancient, and ſtill the moſt numerous party, are decidedly in favour of the ſyſtem of colonization, as being beneficial to the parent ſtate. The deſire of encouraging an emigration to the ſettlement, and ſome other concurrent cauſes, leading the parent ſtate originally to abſtain from any direct taxation on the colony, means were, of neceſſity, ſought by which that object might be *indirectly* accompliſhed. This produced a mono-